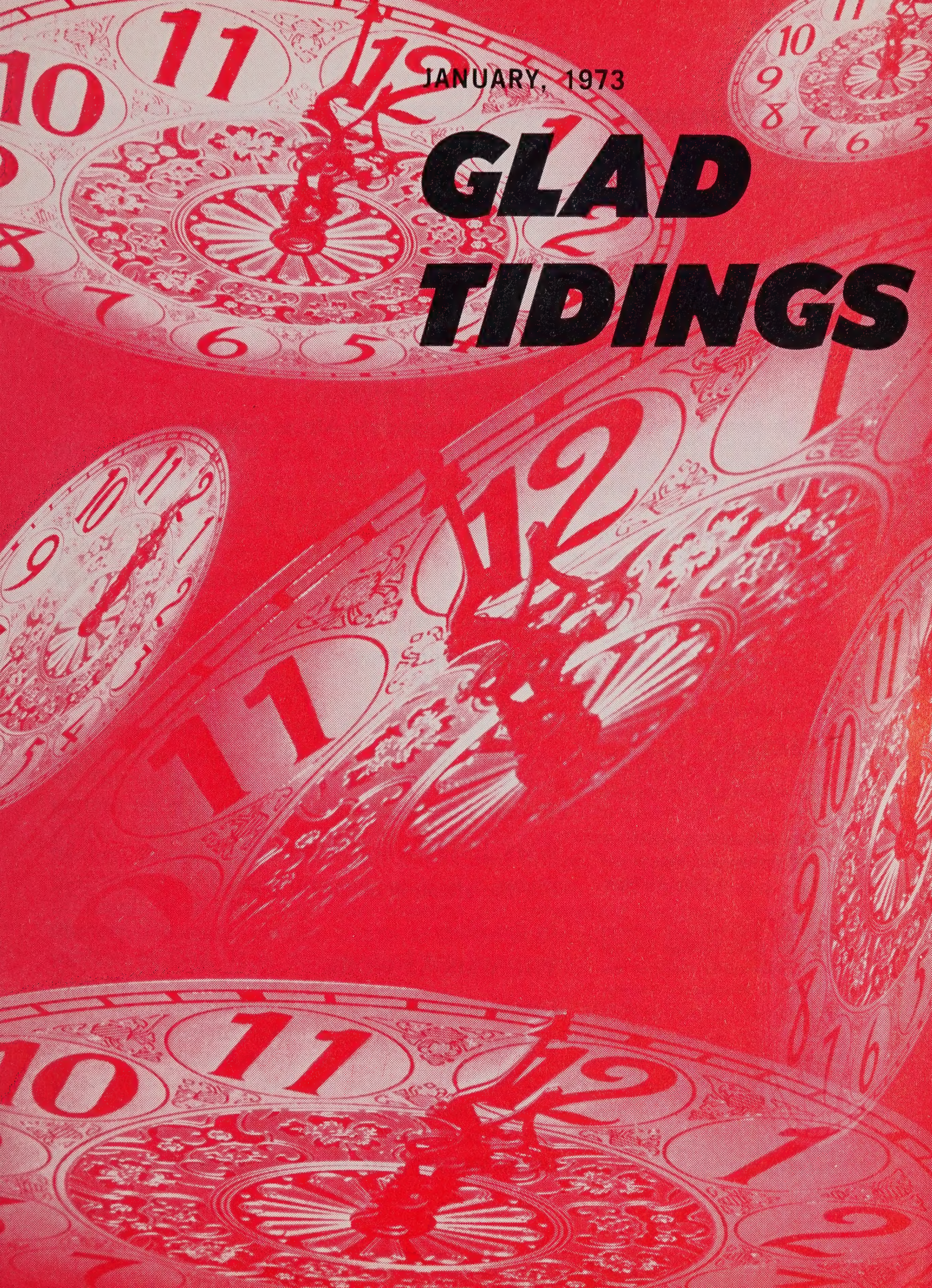
JANUARY, 1973

GLAD TIDINGS



GLAD TIDINGS

JANUARY 1973

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Laura M. Plummer

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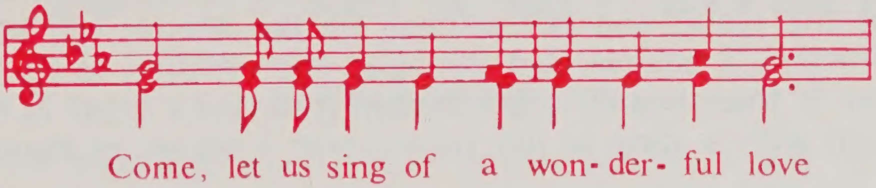


by Laura Burnett, president

A NEW YEAR'S CHALLENGE

The completion of the Revision of the Presbyterian Book of Praise, after eight years of work, will be remembered as one of the major events which took place in our Church during 1972. I think it would be worthwhile for us to consider what an important role music has to play in the life of the Christian church, particularly in its relationship to worship services and the special music which highlights the occasions such as Christmas, Easter and Thanksgiving, etc.

In Old Testament times, all manner of musical instruments were used such as harps, psalteries, timbrels, cornets and cymbals in the temple and the Chief Musician was responsible for the direction of the music and having the people "Sing forth the honour of His name and make His praise glorious." (Psalm 66:2) We are told in Luke 2:13, that a multitude of the heavenly host sang praises to God at the birth of our Lord and the message of this song spoke of "Peace on earth and good will toward men."

During the past centuries many outstanding musical works have been written by musicians who were inspired by their Christian faith to tell the gospel story through music in oratorios, cantatas and many beautiful hymns. Since God created man in His own image, He must have ordained that music be part of the nature of His creation. It is through the media of music that often one can express his innermost feelings most adequately. However, no one needs to be an accomplished musician to sing praises to God. It is the song of the heart which reaches the throne of Heaven.

The words of the hymn to which I referred at the beginning have been very much on my mind during the past few months. I believe this hymn has a real message for us at this time. In it, we are invited to "sing of a wonderful love", a love so wonderful, that God sent Jesus the Saviour to earth to tell the gospel — joyfully.

Our Christian faith should bring much joy and happiness into our lives but sometimes our song is one of questioning and doubt, rather than of victory and belief that God is still on the throne and King and Head of the Church. If we allow doubt and uncertainty to come into our lives, unhappiness will be the result and our witness for the Master will be weakened and less effective. I believe God intended His children to be happy, with joy abundant in their hearts. I am certain that God's heart is happy when we serve Him with a song in our hearts and a prayer of thanksgiving on our lips.

We have, as Christians, an opportunity and responsibility to help our Church to be more concerned about its task in "Mission" in the world to-day and to be really *alive* in ministry as it endeavours to reach those who do not know God as their Heavenly Father.

Might we also ask ourselves if our WMS meetings are filled with love, joy and Christian fellowship? In our meetings are we drawn closer to each other and to God? Are we happy Christians as we seek to fulfil our responsibilities in our groups as officers and members? Do we value the Christian heritage which is ours as much as we should, or do we take our many blessings for granted without returning thanks to God for all His benefits towards us?

Before closing this message I would like to say that it has been a real inspiration to me to have had the privilege of visiting a number of churches and WMS groups; to observe the dedication with which our members give of their services so willingly for the "Mission" of the Church through our Society; for their loyalty in prayer, study and financial support of missions. We need to share in this work as much now, if not more, than ever before as new doors of opportunity are opening before our Church and Society. It is encouraging to hear many good reports of the missionary work being accomplished throughout our Society and it is particularly gratifying to hear instances where Synods and Synodicals, Presbyteries and Presbyterials are working more closely together.

My prayer is that the coming year will bring much happiness and joy to the hearts of each one as we ask God to lead and direct us. We together "sing of this wonderful love" in our homes, churches and communities and even to the uttermost parts of the earth.

THE PATH AHEAD

Faith to follow onward,
The path ahead each day,
Compassion felt for others,
We meet along the way.
Courage, hope and joy,
Will smooth the path we trod
And love assures the guidance
Of the precious hand of God.

KEY 73 — LET'S GET INVOLVED!

by DR. E. McKINLAY

The movement known as Key 73 has its origins in an editorial written by Carl F. H. Henry which appeared in *Christianity Today* some five years ago. Henry deplored the fragmentary nature of evangelical witness in North America, and issued a clarion call to all denominations to do cooperatively what, up till then, they were doing separately, namely bring the Gospel to people on this continent.

The editorial evoked a tremendous response and the upshot was that under the leadership of Carl Henry and Billy Graham, a series of meetings were held at Key Bridge Hotel, near Francis Scott Key Bridge, Washington. The result of these historic meetings was that fully a dozen denominations pledged themselves to work cooperatively in the year 1973 in the task of evangelizing North America. Thus Key 73 was born.

1. WHAT IS THE PROGRAMME OF KEY 73?

Simply put, Key 73 is an attempt to mobilize all the denominations in North America to the one task of bringing the Christian Gospel to every man, woman, and child in this continent. Key 73 is endeavouring to have every Christian denomination in North America concentrate for one year, 1973, on the great task to which our Lord has called us, that of making "disciples of all nations." Key 73 is an attempt at saturation evangelism whereby through many plans, programmes, and persons, the Good News of the Gospel is brought to every person in North America. Methods, all the way from Mass Evangelism to programmes of Personal Evangelism, will be used to confront people with the claims of Christ. The hope is, that by word and deed, using a variety of forms of communication, this continent will be flooded with the Good News of the Gospel. The main thrust, of course, will be the efforts of men and women in congregations . . . individual Christians prepared and ready to go out into the community to speak a good word for Jesus Christ. The whole Church, taking the whole Gospel, to the whole continent, in obedience to the command of Jesus Christ, is the avowed objective of Key 73.

2. WHO ARE INVOLVED IN KEY 73?

At the time of writing, over 150 denominations and affiliated groups (such as the Bible Societies) have pledged themselves to engage in and support the great objective of Key 73. Many of these denominations are already way ahead in their plans to implement Key 73 at the local level. It should be noted that

Key 73 is an emphasis, a movement, and not a programme from the top foisted upon denominations and congregations. All who are participating in Key 73 are committed to the basic objective of: *Calling Our Continent to Christ in 1973.* This basic theme is divided up into six phases: *Calling Our Continent to Repentance and Prayer: To the Word of God: To the Resurrection: To New Life: To Proclamation:* and lastly to *Celebration and Commitment.* Within this general scheme each participating congregation or denomination is free to implement Key 73 as it sees best according to the local situation.

It is interesting to note that this is really a tremendous ecumenical venture involving denominations of every theological colour and hue. Pentecostals, The Church of God, join hands with Lutherans and Presbyterians to bring the Gospel to this great continent. No doctrinal compromise is asked for or expected, and no attempt is made to 'convert' Christians from one denomination to another. Each participating denomination is fully committed to carrying out our Lord's commission, and each is left within the general framework to share the Gospel in the way each thinks best. This is unquestionably the most exciting and the most ecumenical venture that has ever been attempted in North America. It has the unqualified support and commendation of our Board of Evangelism and Social Action.

3. HOW CAN YOU GET STARTED IN KEY 73?

Your minister will have received a good deal of information about Key 73. In all probability you have heard something about the programme from the pulpit. If you haven't, ask your minister when your congregation is going to be involved. The basic text-book on How to Get Started is called *Key 73 Congregational Resource Book* and is available at Presbyterian Publications or the Bible Society for a mere three dollars. This is a mine of information and a must for those who will be providing leadership. A Film Strip can be obtained from our Audio-Visual Department which serves to introduce the idea of Key 73. An exciting colour film which can be rented from the same place, entitled *There's a New Wind Blowing* provides ideas and offers valuable suggestions for programmes at the congregational level. Arrange to show the film strip first, and then the coloured movie to the whole congregation in order to spark interest. If all else fails get in touch with our Board of Evangelism and Social Action and they will help you get started.

I was fortunate enough to represent our Church at a Key 73 meeting in October in St. Louis. It is the most exciting conference I have ever attended. To see and to hear so many Christians enthused and excited about working together in telling the Good News was a rare blessing I shan't soon forget. To hear a

Roman Catholic nun stand up and say that she and over two hundred teaching sisters like her were deeply involved in Key 73 "not to make Roman Catholics, but to win disciples for Jesus Christ," warmed my heart. Small wonder my Lutheran neighbour cried out in a fit of ecstasy, "Hallelujah, Amen!" in echoing support to the nun's words. Key 73 is undoubtedly a movement of God and the wind of the Spirit is blowing in fresh and wonderful ways at this very moment. May I urge each one of you who reads this article to become personally involved in this wonderful movement of the Spirit whereby we seek humbly yet obediently to bring the claims of Jesus to all men everywhere in this land of ours! And if we do, surely 1973 will truly be the year of our Lord.

Chinese, yes, and Canadian!

by CATHERINE WATSON

The Victoria Chinese Presbyterian Church is situated at the edge of Chinatown, but its arms reach out throughout the city and its outskirts. The staff and the members display concern for the Chinese in Victoria.

Rev. E. and Mrs. Ling, Miss Fanny Tse and myself, besides carrying on our regular activities at the church, are called upon to aid the Chinese in many ways. The phone rings. The voice says, "Are you busy?" Then the person proceeds to talk about this and that before finally getting to what has been disturbing her. It may be trouble in adjusting to Canadian living. The doorbell rings. The person says, "This is my brother who has just come from Hong Kong. He would like to find work. Could you, please, help him?" Or it might be, "My brother and his family in Hong Kong want to come to Victoria to live. What steps do we take?"

The parents are concerned about their children — their health, their accumulation of knowledge, their happiness. Miss Tse and myself as teachers in the nursery school at the church share this concern. The nursery school serves as a bridge between the home and the public school. The bilingual school introduces the children to English through song, stories, games and talking. We strive to give the children an understanding of English by the time that they are ready to enter the public school kindergarten, and at the same time, feel comfortable in a group situation away from home.

Each child has his own characteristics which need to be developed. The leader, the follower, the teaser, the shy one, the egoist. As teachers, we help in moulding these all together to form one happy "family". Also throughout the nursery school year, the children are introduced to the truth that Jesus loves them. Parts of the songs, stories and pictures that are used are shared at home.

The nursery school children, even only three and four year olds, show concern one for the other. It is playtime and one child is stringing wooden beads. He accidently knocks the box over and the beads scatter on the floor. Others notice what has happened and without being told, join the unfortunate one and help pick up the beads.

The first day of school in a new country is frightening especially when mother leaves. One of the older four year olds quietly talks to the new pupil and shows her the toys and becomes her friend. They play and sit together for the rest of the morning. Happiness reigns.

Our concern for the families connected with the church is further shown by our visits in the homes. Over a cup of tea, we can share with each other the home and the school situations. A better understanding is reached by all, and it is shown that the church is concerned about them and their children.

Visiting gives an opportunity to invite the family to the church service and the children to Sunday School if they do not attend a church already. When the invitation is given, some are evasive and some have many excuses, but we know that often the grandparents will not let them attend a Christian Church Service, as yet. Others are glad of the invitation and do come to church on Sunday.

One mother said that in Hong Kong she had a friend who was a Christian and that she was interested in learning more about Christianity, but she could not attend the service because of her young children. She was so pleased to learn that they could attend the preschool class in Sunday School which is bilingual. So, they all could come to the church on Sunday — and they do. Other mothers with wee ones who get restless during the service find the toy box at the back of the church a welcome spot where the babies can play while they themselves join in the service.

English as a second language can be frustrating. Some Chinese go into a store, bank, post office and do not know what to say or what is said to them. At the Chinese Presbyterian Church, we have English Classes to help clear up this frustration by teaching conversational English. Some of the adults have only recently come from Hong Kong while others have lived in Victoria for years, but, because of home ties, did not have a chance to learn English. One mother came because her daughter in Grade 4 said, "Mother, you talk English so funny."

Because of necessity, some children accompany their parents to class and play while the lessons are on. One, a baby, intently listens and watches each one as they talk. Finally, he finds it too much and goes to sleep. When a mother learns something, she shares it. One day a three year old leaned against his mother at the end of the class. He looked at her book and she read the lesson for that day to him.

The adults, too, show concern one for the other. They willingly befriend one another, share in transportation and in spreading kindness. One father felt that a Chinese Cub Pack was needed at the Church, and so talked to other parents and got them interested. A Chinese leader was found and the Cub Pack was formed.

The Chinese Presbyterian Church is concerned about the senior citizens. Some are living in one room which usually is not too cheery a place. Many are lonely. The church saw the need of a pleasant place where they could live, centrally located, with neighbours of their own age bracket and interests. Many possible ways to aid them were explored. Finally agreement was reached that a senior citizen's Home be built on the Church's property behind the present building.

Youth is another concern. In Victoria, there are many Chinese youth coming from various parts of the world to study at private schools and at the University of Victoria. At first, they are lonely and afraid. Many are away from home for the first time. They need guidance and someone who understands and to whom they can come for help. Some also need living accommodations. The Chinese Church is concerned and is talking about a youth hostel for the Chinese youth. It is hoped, in the future, that such will be available.

No matter what the church's concern is for the Chinese in Victoria, under it all is the desire to share with others God's love and to lead them to Jesus as their personal Friend and Saviour.

Top: Children learn to communicate in English and develop friendships through games and activities at the school.

Below: An adult class studies essential English.

Malawi

Christianity In Action

Grassroots development is a term sure to come up in an article about Malawi, and certainly in a conversation with someone like the Rev. Brian Crosby who is presently in Malawi. Before you can talk about what the Christian Church is doing, some basic understanding of the country and what is happening is necessary. What is happening is a concentrated development program in which the churches have a close liaison with the government, the object being to make the best possible use of resources. It's called the Christian Service Committee.*

The Christian Service Committee meets with the government to discuss and decide priority projects, but regional committees are established to see the realization of the plans and the maintenance of the completed developments.

Mr. Crosby says "Malawi has the best developed Christian Service program on the continent of Africa."

An important feature of all the projects undertaken is that they are self-help projects. Christian Service Committee development projects are found mostly in rural areas.

There are also government efforts to set up industry in Blantyre, a city of 120,000, in such products as textiles, husbandry tools, enamelware, soft drinks and the processing of agricultural products. There is not much scope, but the need is to decrease imports.

There is often a disruption of family life, particularly among villagers. Sometimes a village is without men between the ages of 20 and 40 years as it is necessary for the men to go on two year contracts to other countries to work in the mines. It is simply a matter of support for their families and themselves. "This undoubtedly creates great strains in the family system," says Mr. Crosby. "Men and women are not that close in African society. Marriage is fragile in those situations."

With his wife Elizabeth, Mr. Crosby finds himself involved in youth programs at a retreat centre, Likubula House. The house previously was a "house on the hill," but Mr. Crosby states that young Malawis feel "bwana's house is now theirs."

One of its operations as a retreat centre is 80 to 90 days of work camps. Mr. Crosby says there is never a problem recruiting young people to come as it is a rare experience for them to get away and have a vacation.

Although it's called a work camp, it's basically a vacation. There are three hours of work scheduled, and that is mainly maintenance of grounds, etc., with the rest of the time devoted to educational and recreational activities, including the fun of a swimming pool. "It gives them a break, enjoyment and refreshment," says Mr. Crosby. "There are no other opportunities for this. They don't go on holidays. To do all these things is something refreshing for them."

Mr. Crosby comments that the children are easy to entertain because they still lack the degree of sophistication North American young people have. In fact, they largely entertain themselves. Divided into groups of six, each evening there is a little program of skits or presentations.

An additional use of the centre is in weekend retreats for university students, and on occasion, high school students. Usually they arrange their own weekends. Training courses, especially for Sunday School teachers, are held and workers are often brought in to revise existing schemes and start new ones.

While the Crosby's were on furlough, there was no one available to replace them at the centre, and activities were temporarily suspended. However, they have been invited, and will return to continue operating the retreat centre.

* For additional information of the Christian Service Committee, refer to October 1972 issue of Glad Tidings.

—lmp

From Scarborough to Africa, or India, or . . . ?

Knit two, purl three, yarn over . . . there is a group of ladies at Adanack Apartments, Scarborough, who have this down perfect. Expanding their vision to World Mission, these eight became involved in the lives of people all over the world while staying in their own apartments.

Adanack Apartments is an apartment house for senior citizens. One of the residents, Mrs. Mary McQuarrie, is a person who has donated much of her energy for many years to missionary projects. When she moved into Adanack (which opened two years ago) she was anxious to continue expressing her concern for others through practical service. How Mrs. McQuarrie has accomplished this is by gathering a group of ladies from the apartments who have talent in needlework, and together they make articles to be sent to those in need.

Previously, they have done mostly those items which can be used overseas, but in 1972 the emphasis was on Home Mission.

The contact was originally made with Mrs. J. M. Burnett, President, who became most interested in their desire to offer a helping hand. Mrs. Burnett makes suggestions for the garments to be made according to needs which come to her attention.

There are few available methods for fund-raising, so most of the wool is bought through regular savings of small amounts which gradually accumulate into enough money for purchases. At an open house for the apartments, Mrs. McQuarrie arranged a display of their work which realized a few dollars from interested visitors which added to the capital.

On the occasion of the donation of finished items to WMS, the ladies busily prepared a luncheon to which Mrs. Burnett and the Editor were invited. It was an overwhelming success for Mrs. McQuarrie and Mrs. Gladys Smith, another resident who is also very involved in the project. Over 90 guests came to the luncheon, a number which far surpassed any hopes. (About 300 people live in the complex.) Everyone was tremendously enthused about the project and were grateful for the opportunity to take part in a project with such far-reaching effects. Men from the apartments also participated in the luncheon, but Mrs. McQuarrie confides that none of them has confessed yet to having the ability to knit.

The project, though small, is considered to be a very practical approach of contributing to solutions for some of our society's problems. Mrs. Burnett pointed out the significance of such a contribution of resources and talent as they are available, refusing to be limited or not given to society.

The knitting has obviously been given great care. Afghans large and small are done in brightly coloured squares and stripes; spiral socks . . . new and interesting in design . . . are gathered in a large collection; dainty baby garments are done in especially pretty stitches with a generous sprinkling of ribbons; scarves, tams, touques and mittens colourful and warm are ready for children busy with a snowball fight. In 1973, the ladies will add toys to welcome New Canadian children who perhaps feel a little strange coming to a different land.

Speaking of the work of the WMS, Mrs. Burnett told of the many places these articles may find themselves. (Already, an afghan and a pair of socks have found their way to Labrador!)

The profits realized from the luncheon have given the group a head start on next year's project so Mrs. McQuarrie and Mrs. Smith promise even greater quantity and variety next year.

As I See It

*by REV. CLYDE E. COXSON

I have been young, now am I old; yet have I not seen the righteous forsaken, nor his seed begging bread. (Psalm 37:25).

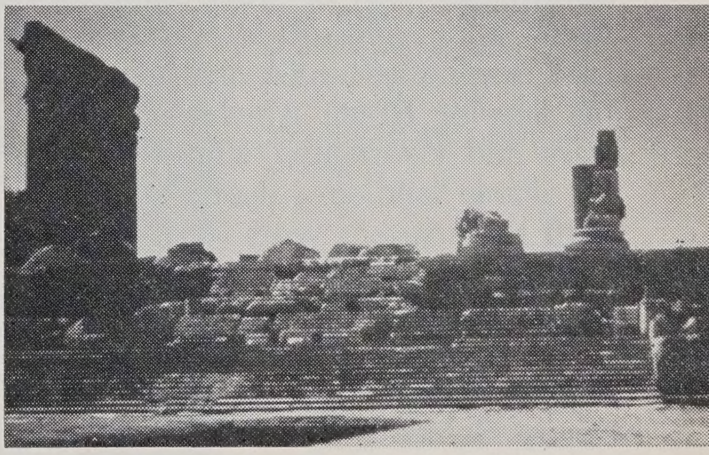
I consider I have lived in the best age of any generation so far. Born and raised on a ranch in southern Alberta, I have seen men with a saddle horse and a few cows build themselves a large cattle empire of their own. Then I watched the homesteaders come in and cut the range down from thousands of acres until he was forced to move out.

Our own recent trip to the near east which covered Paul's missionary journeys and also the Holy Land, gave us a clear vision of the glory of men of past generations and how that glory has been changed to rubble by succeeding generations.

Walking where was once the main street of Ephesus of Paul's day, visitors are impressed with the magnitude of that great city. It had its glory and splendor. One cannot help but visualize the hills and valleys that surrounded it as being anything but a very productive land to feed the thousands that once lived there. But, today you cannot say, "Great is Diana of the Ephesians."

In walking around Tarsus, I recalled that Paul's birth place was at one time, as Paul himself said, "a place of some importance," (Acts 21:39). We know that it ranked with Athens and Alexandria in literature and fine arts. Today you would pass by if your guide did not stop and call your attention to a stone well, still there where Paul drew water when a growing boy. Beggars of all ages, unkept and dirty, try to get money from you as you look for something that once was important in other days. Then you realize that time, erosion and indifference have almost completely wiped out the glory of the past.

Bible readers have always been confronted with the worshippers of Baal and wonder why Israel turned from the true God to worship an idol such as Baal. So we went to Baalbek and seeing alone will give you an idea of its past glory, its architectual beauty and the immensity of it all. At once you think of the architects who designed it, the skillful engineers and mathematicians who worked on the plans, the workmanship of the actual



Mammoth Baalbek, the site of idol-worship.

construction along with organization so efficient a nation of slaves carved from rocks and granite immense statues and pillars hundreds of feet high. Of course the statues of Baal and other gods are gone — much is broken down and you realize the images carved by man or the prayers on their behalf could not save them.

We spent four days in the Holy Land reviewing the old and the new. We could easily see why Solomon built a vast establishment at Meggido; he must have control of the Armageddon Valley to control Israel, and from here he could see the whole valley. One trip through and around the Holy Land at the dry season and you know why Jacob's well, along with Solomon's water supply at Meggido, other springs or fountains of any kind, and the Roman aqueduct which brought water into Caesarea were of such great value. You also know why Jesus said, "if you drink of the water that I shall give you, it will be a well of water springing up unto everlasting life."

Palestine is smaller than the smallest state in the United States, yet it always has been of much importance to the world, and still is. It truly was a land flowing with milk and honey, but the sins of Israel, which brought on wars and destruction almost reduced the whole land to a desert wilderness until these recent years. Rebuilding is now going strong; the land is starting to grow crops and trees, productive again, and the envy of many nations.

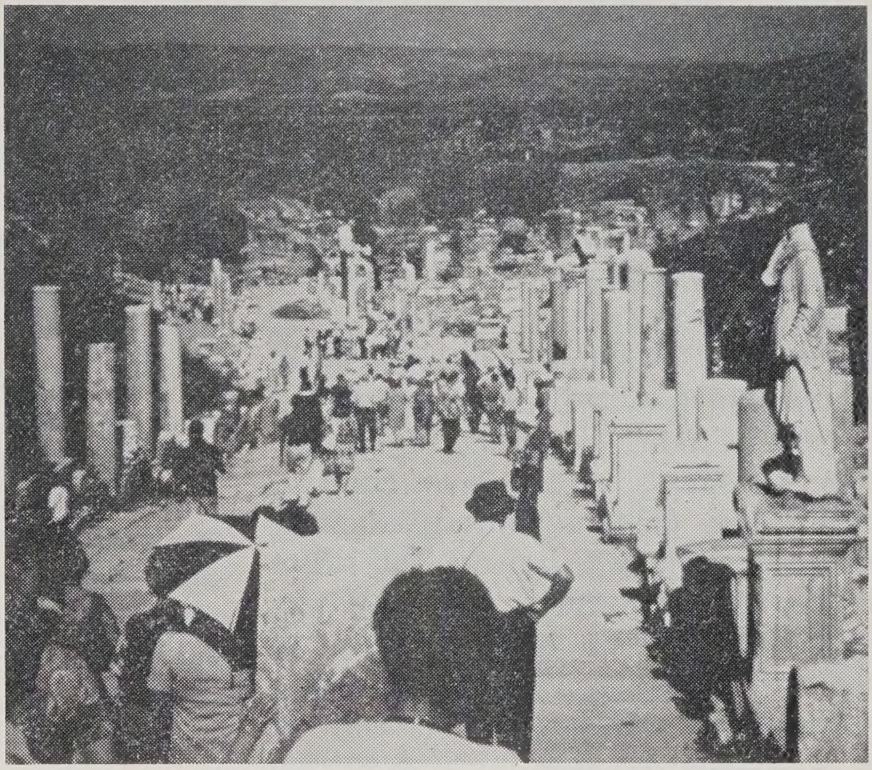
The valleys are watered from the Sea of Galilee and the river Jordon by water systems that are unsurpassed as they pump the water over mountains into valleys for crops of fruit and grain.

Palestinians are planting trees on the mountain sides, once destroyed by war and plunder which left the land to erosion and the country desolate for years. Man destroyed, man is once more rebuilding and making it a good place to live. A nation that said, "let this sin be on us and our children," struggled for two thousand years to be free, but could not — her people suffered in many lands. In these last days, in God's good time, a nation has been born and once more is rebuilding her God-given land.

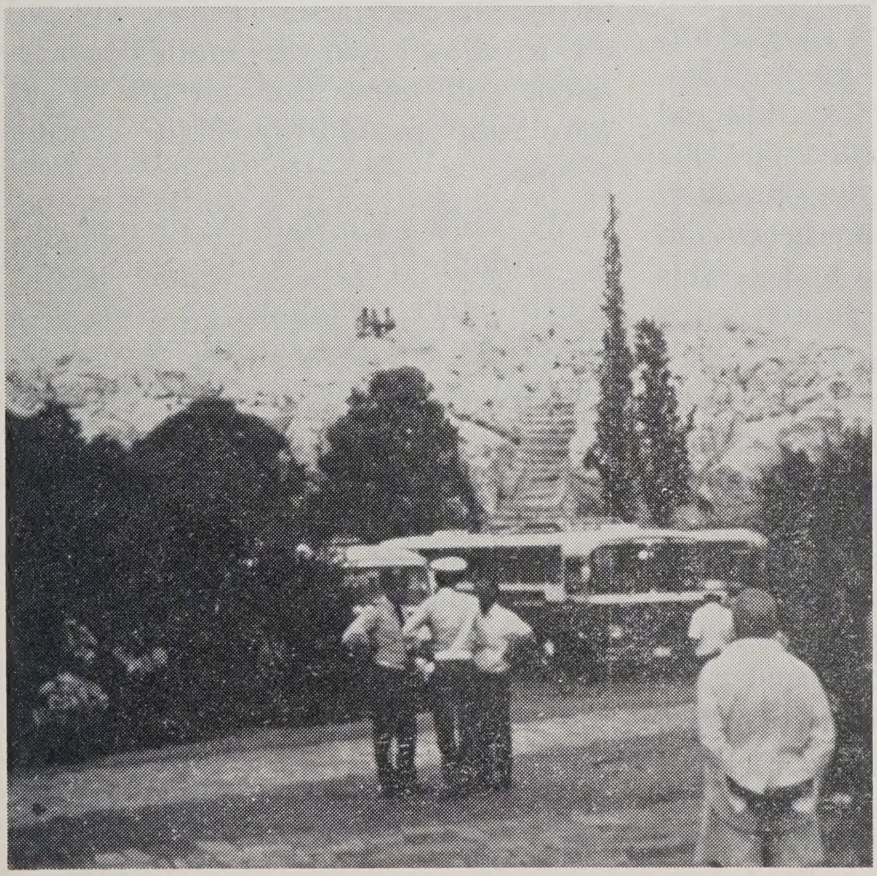
Capernaum where Jesus spent so much time (but pronounced a woe against) is nothing now but a rubble; only a heap of rocks and pillars remain. Our tour took us to many places of particular interest through Biblical reference. We saw the caves where the Dead Sea Scrolls were found. This place was called Qumran. The roof of the museum in Jerusalem where the scrolls are kept is shaped like the lid of the jar that the scrolls were in, and the inside is round like the jar. The scrolls are behind glass and are still readable.

We then visited Joppa, Tel-Aviv, Caesarea, Mount Carmel and many more places of interest. Your heart aches because of what sin has done, but you rejoice in what God is doing again that country.

As you look back over the past and see the pieces of temples, synagogues and churches of man's construction and how they are buried in the



Ephesus, a great city destroyed by time. The main street lined with statues hints at former magnitude and leaves tourists reflecting an on-going life.



Famous Mars Hill from where Paul gave a message of strength whose power is still felt around the world. Looking from Mars Hill, the impressive Acropolis captivates tourists.

rubble, you think of the words of Christ "I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18). Although Christ never wrote a book, nor physically took part in the construction of a church, he has built a church of people of every nation.

We spent one day on the Island of Cyprus, the birthplace of Barnabas (Acts 4:36) and the first nation to become Christian. We visited the wreckage of what was once a great city, Salamis. Our guide told us of the hot water systems which were for steam baths for the athletes the city was noted for, and we saw the remains of them. Whole forests were cut down in order to keep them going. Today it is a wasteland because men destroyed and did not replace what God had given them. Our guide showed us some of the statues — all headless, many nude, carved out of marble and told us, "when the nation became Christian they destroyed the statues of other gods, breaking off the heads and completely destroying the nudes. This shows us what the early church stood for in the line of morals".

We stopped for a day on the Island of Rhodes and toured. We were amazed at the stone structures, castles, built by the Knights of St. John crusaders. From all countries, they left their mark on the earth wherever they went. What there is left of it tells us man cannot by his own planning and power redeem a world in any way. God does and will use his own plans in his own good time.

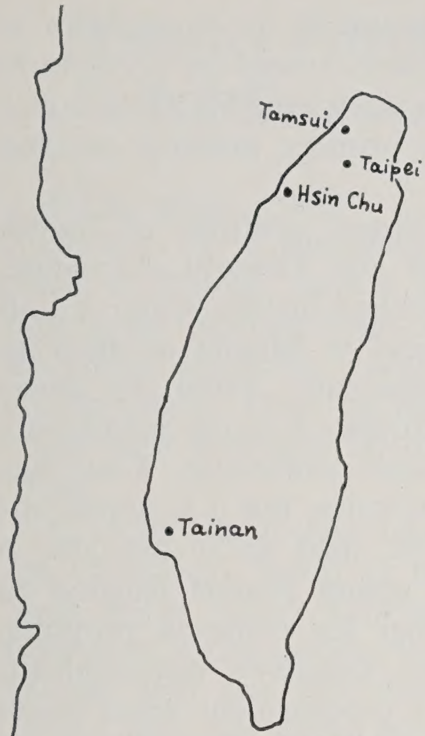
Our last visit was to Athens and Corinth. We walked up Mars Hill where Paul preached a famous message, (Acts 17:22-32) and felt we were on Holy ground. While Paul did not think his message did much good, in the end it did turn many to God from idol worship. Many idols came down, but God whom Paul preached is much alive in the hearts of many today.

From Mars Hill there is a clear view of the Acropolis, the highest point in Athens, with its massive constructions, walls, pillars and statues all of marble. The guide indicated they were cut in the quarry nine miles away and brought to this point without a machine to haul or lift them in any way. It seems impossible — but they did it. We walked up there to see close up for ourselves the vastness of this great enterprise. (I take my hat off to those men of another generation, and know that all the brains were not saved for 20th century people.)

We visited the sight of the old city of Corinth. There is not much left, which again reminded us that man travels on and is soon forgotten, leaving only his foot prints on the sands of time.

I am convinced after making this trip of a lifetime, unless I have had some influence on the souls of men and have helped change some lives, all the earthly things I can leave behind will be lost forever in a very short time after I am gone.

***Rev. Clyde Coxson is a retired Free Methodist minister who was a preacher in Western Canada for 35 years.**



TAIWAN

In speaking of Taiwan, Rev. Jen-Li Tsai talks of many things that underscore the striving for an independent identity of the country. Mr. Tsai is a Presbyterian minister in Taiwan who has been travelling in Canada on an assignment in evangelism.

The trend in Taiwan has been towards urbanization. Land is limited for the 15 million people. Taipei is the commercial and administrative centre, and young people especially are moving into the city. Taiwan wants to "catch up" in technology, and Mr. Tsai comments that there are now many well educated young people. It is hoped that they will be interested in their own country's development as they are the personnel to support nation-building.

Since the withdrawal from the U.N., Taiwan is making every effort to stand fast and not be dependent on other countries. The economy is growing rapidly as a result of concentrated effort by the government using young people in leadership roles.

Taiwan is cutting ties with Japan with the movement of Japan towards mainland China. Mr. Tsai comments that previously Taiwan has been dependent on Japan and its technology, but that overseas Chinese are now interested in investing in Taiwan. There is also considerable American and West German investment.

Political interest is high in Taiwan, and the voting percentage reflects this. Mr. Tsai feels that in the last ten years television has improved the flow of information resulting in a deeper interest in the country's welfare.

Literacy is also high in Taiwan, accented by a comparison with other Asian countries. The government encourages technical training and builds additional technical institutes rather than universities. Most people under 30 have completed high school.

Mr. Tsai is situated in Taipei. He has been pastor of Chung Shan Presbyterian Church. One of the areas of concentration in his church program is for young people. Attendance by young people is good, over half of his congregation being under 30. Couples Clubs seem to do well; one for newlyweds and another for those married a longer time. They often meet for dinner and an entertainment program although Saturday night includes a practice for the choir and Sunday School preparation. There are also other clubs for church members to

Rev. Jen-Li Tsai in Canada on a project of evangelism.

have social activity and get to know each other such as the old men's club which is a meeting time for the elderly men to have lunch, talk together and sing. This chance to talk together meets a growing need for them.

Another involvement of Mr. Tsai is in audio-visual fields. He is chairman of the Taiwan Christian Audio-Visual Association who are producing radio programs for mainland China daily. This group made up of fifteen organizations also supply movies, films, slides and staff for presentations in churches.

Mr. Tsai is working on a Hakka Bible translation for the Cantonese minority in Taiwan. This is a project that has been going on for ten years. The gospel of John has already been distributed. The New Testament was completed in 1970, the manuscript ready. The hold-up for its printing is the government requirement to use Mandarin rather than Romanized characters in which the manuscript is written. There is a need for a common language, he says, and Mr. Tsai hopes to have the printing problem worked out soon.

In his former position of Youth Secretary of the General Assembly, Mr. Tsai worked on the Asian Youth Assembly held in Manila at the City of Man University. From 16 countries, 600 groups of young people met for a two-week conference. There has not been one since, but it is hoped another can be held as it provides a chance for young leaders isolated to come together for common progress. As with the country's development, the church's development relies heavily on the training and involvement of its young people.

The number of Christians in Taiwan has increased since World War II at which time a freedom in preaching was realized. Church membership doubled between 1955 and 1965. There are about 550,000 Christians in Taiwan, 350,000 of those divided into 40 Protestant groups. Of those, 200,000 (nearly all Taiwanese) are Presbyterian. Christianity is no longer considered a "foreign religion." In the Presbyterian Church, all preachers are Taiwanese, and foreign personnel are positioned in hospitals or institutions. Mr. Tsai says they are "back behind and don't show up to the people too much." The Taipei Church of Christ, an independent, evangelistic, Mandarin speaking church, is very active in Taiwan and has a close working relationship with the Presbyterian Church.

—lmp

Youth Revival In Europe

Washington, D.C. — A contradiction in Christianity is taking place in Europe, says a six-page report in an October issue of **Christianity Today** magazine: young Europeans are turning to Jesus by the thousands while their churches lie dormant and dying.

In a followup to his "Jesus People at the Olympics" report in a September issue, News Editor Edward E. Plowman says young people from all over Europe told him they had turned to Jesus Christ but added somberly, "My church is dead."

The Jesus revolution, now several years old in this country, is stirring the continent, he says, and in many places it has developed independently of the American movement.

In small villages of Alsace in France, Plowman reports, a Jesus movement was started in 1967. Now there are "Jesus centers" in eight villages in the province, and the leaders have plans to establish centers in scores of other villages. The French Christians were not aware of the Jesus movement here, he adds, though their movement developed along similar lines.

He cites a growing Jesus movement among young leaders of Northern Ireland's notorious Tartan gangs, some of whom were busily engaged in witnessing to other gang members. The Northern Ireland revival began, reports one Irish youth, with the visit of American street evangelist Arthur Blessit. "He showed Christian kids what we should be doing," the youth says. "He radicalized us." As a result, Irish youths are attending Bible studies in dorms, homes, and coffeehouses.

The story is the same all over Europe, Plowman reports: in Belgium (which is almost entirely Catholic), where Leo Josef Cardinal Suenens welcomed Operation Mobilization's 1,800 young people as they brought the Gospel to the streets of his country; in Austria, where Franz Cardinal Koenig ordered the Catholic university in Linz opened to 600 Campus Crusade for Christ trainees; in Holland, where thirty-five Christian coffee bars — including one on a barge and another in a windmill — hosted hundreds this summer; in Eastern Europe, where government officials are disturbed at seeing many young people become believers despite official propaganda that says religion is only for old people.

And yet, Plowman reports, most of the youths are finding no help in their churches. "One of the most common remarks I heard from young people in every land I visited was 'my church is dead'," he says. "It is a complaint of Baptist kids in Yugoslavia and Poland as well as state-church youth in West Germany and Calvinists in Holland." He concludes that "unless large-scale renewal comes soon to the churches, an unlikely prospect, the contrast — and tension — will become more pronounced."

My New Year's Prayer

Some folks make resolutions
When they wake on New Years Day,
But this year I won't make one,
I don't keep them anyway.

Instead, I think I'll say a prayer
To Jesus up in Heaven,
And thank Him for His kindness
Through all this year He's given.

And as I start the year ahead
I pray dear Lord stay near,
And help me do some kindly deed
Each day throughout the year.

Give me the strength each day to live
For others, Lord, I pray
Help me be kind to everyone
I meet along the way.

If I can soothe an aching heart
Or ease another's pain,
I'll know when this New Year is done
I have not lived in vain.

Fern Smith

Technology Aids The Korean Christian Church In Japan

*by **JEAN B. SONNENFELD**

Did you hear the one about the former missionary to the Korean Christian Church in Japan who wandered into a meeting at Osaka Korean Christian Church? Mingled with the voice of the person addressing the group in Korean, she could hear a Japanese commentator. She also noticed little pink earphones in many ears at the back of the room. "Aha!" she thought. "Listening to the ball game on their transistor radios, are they!"

How wrong could anyone be! Everyone really was listening to the speaker. The people with the pink earphones were listening to a simultaneous translation of the address from Korean into Japanese. Like any "ethnic" Church in Canada or Japan or anywhere else, the Korean Christian Church in Japan has had to come to grips with the fact that while the old folks and the newcomers from the "old country" speak the language of their forefathers, the young people speak the language of the country in which they live, study and work. So Osaka Korean Christian Church, meeting in the Osaka Korean Christian Centre, uses the modern technology so highly developed in Japan to bring together both linguistic groups into a unified congregation.

Several years ago when this ex-missionary was working with the Korean Christian Church in Japan, the Church was beginning to face the language problem. Those young people would insist on speaking Japanese at their meetings and conferences. And how unwilling many of them were to attend church when the service was in Korean, the language of their parents and grandparents that was barely intelligible to them. Nowadays Osaka Church provides a modern electronic solution to the problem. Other churches conduct their services in both languages, offering a Japanese translation of the Korean sermon, or they hold two services, one in Japanese and one in Korean.

Why is there such a fuss about the retention of the Korean language, when its use in Japan stirs up Japanese animosity and discrimination? More than nostalgia for the "old country" is involved. It is very difficult for a foreigner to obtain Japanese citizenship. Even persons born in Japan of Korean parentage are not citizens, but have a resident status that has to be renewed periodically. Thus they are subject to all kinds of red tape and restrictions. For example, if they spend more than one year abroad, as many students wish to do to obtain a degree in North America or Europe, they lose any favoured status they might have had and must fill out numerous forms every three years to satisfy the government.

Since the greater percentage of Koreans now living in Japan were born in Japan, they have no desire to pull up roots and start a new life in the land of their ancestors. Neither North nor South Korea attracts Korean residents in Japan as a place to live. So they stay on in this modern, high-priced, affluent country, without the security of citizenship, discriminated against in every way, and with very little opportunity for decent employment except as teachers in Korean schools or as employees of other Koreans.

In common with foreign minority groups everywhere who have been left at the bottom of the socio-economic ladder, there are many troublemakers among the Korean population in Japan. However, the Korean Christian Church in Japan sees itself as an agent of reconciliation, both in the divided Korean community and between Koreans and Japanese. In the last few years it has been moving out into the local community to serve people, not in the name of Korea, but in the name of Christ. Day nurseries, kindergartens, after-school drop-in centres for "latch-key" children are part of the pattern of service that is appreciated by the whole community, both Korean and Japanese, Christian and non-Christian. In fact, Kawasaki Church's day nursery has filled such a community need so successfully, that the session voted last summer to tear down the existing church and manse and erect a multi-purpose four-storey building to house the day nursery, a drop-in centre, the sanctuary, offices and manse.

The present attitude of the Korean Christian Church in Japan is one of adaptation to meet the needs of its own people and of the community at large. The motto of this decade is "Forward, following Christ into the world", because they recognize that Christ is already in the world. That is where he wants his people to work. Simultaneous translation of church services is one method of reaching out to all the people; day nurseries are another method. The Korean Christian Church in Japan is using all its resources of imagination and talent to follow Christ into the world and serve him there. Can other branches of Christ's Church dare to fall behind?

***by Jean B. Sonnenfeld**

***With her family, Jean Sonnenfeld is travelling around the world. This article was sent from Australia. Others will be following.**

Summer Camp Staff

Anyone interested in finding out about the staff and leadership needs for our Church Camps this summer may write to:

The Rev. J. Cooper,
Director of Personnel Services,
50 Wynford Drive,
Don Mills, Ontario. M3C IJ7

To See And Read

KEY 73, "THERE'S A NEW WIND BLOWING", produced by **FAMILY FILMS.**

(16mm film in color . . . 50 minutes)

This describes the new developments taking place in evangelism. Four churches in different parts of the United States are selected to show viewers some of the workable examples of how evangelism is being done. The churches selected cover both traditional and contemporary methods which can be incorporated into the outreach program of most congregations.

1. College Hill Presbyterian Church, Cincinnati, Ohio, has reached out into its suburban neighbourhood through visitation evangelism. A vigorous small-group ministry relates persons to God and to each other.

2. Broadway Baptist Church, Fort Worth, Texas, serves an inner-city community. It meets the needs of people by a week day ministry of evangelism through social involvement.

3. Shepherd of the Valley Lutheran Church, Canoga Park, California, mobilized laymen in a multi-faceted outreach which includes a "Shepherd's Centre" with a 24-hour telephone ministry, related counselling and caring service, and a visitation program.

4. Evangelical Covenent Church, Missoula, Montana, crossed the generation gap by offering intimate fellowship of a supportive kind. An outreach program to alienated youth through a coffee-house ministry, small study groups, and an active ministry to university students are all a part of this church's witness.

The film is best used to indicate the new trends in evangelism. If it is used for an inspirational presentation it should be remembered that the film is 50 minutes in length. A work/study session on the subject of evangelism could use this film to good advantage, showing a segment of the film at a time, which then could be followed by a group discussion.

Miss Margaret Kennedy has this to say about the book **ASK AN INDIAN ABOUT INDIA,** by Blaise Levai: Are you interested in a readable introduction to India — how she is starting to tackle the economic and social problems on a vast scale? Then read this book! You will get glimpses of plans for health or family planning; the changing status of women; what the Green Revolution is doing. Changes are envisaged in education through student participation. The Christian Church is challenged by a Hindu student to give a modern, scientific world an answer to world peace and inner peace. The

Indian Christian is challenged by a Sikh to show that a good Indian citizen does not have to be a Hindu. An Indian Director of a Publishing House states clearly and with force as to why he is a Christian.

The Western reader of the book may find it necessary to re-assess his own valuation of the Christian heritage that is his — and to be refreshed! **$1.75**

SOMETHING BEAUTIFUL FOR GOD — by Malcolm Muggeridge
Fontana Book $1.50

This inspiring book by Malcolm Muggeridge is an acount of the work of Mother Teresa, a Roman Catholic nun who serves the poor and the unwanted. Her work began in Calcutta and has now spread to twenty-five cities in India, to Ceylon, Tanzania, Venezuela and in Rome. Recently a centre was opened in London, England.

Mother Teresa started her work in India by teaching in a girls' school. Soon she saw the need for serving the poor in Calcutta. She was released from her position and began working in the slums of Calcutta. She now has many co-workers; both male and female. They all take the vow of poverty and help only those who are unwanted and who can get help nowhere else. They care for those who are dying unattended in the streets, for children and babies who have been deserted and for lepers. Life with Mother Teresa is not easy but she attracts many followers. She says that Medical cures have been found for many diseases but nothing for the terrible disease of being unwanted. "This is what we are aiming at, to bring to the people the willing hands to serve and the hearts to go on loving them, and to look at them as Christ."

WHAT WE KNOW ABOUT JESUS — by Stephen Neill
Eerdmans Publishing Company

How much do we really know about Jesus? This is a question which many ask. Doubters, Christians and those "on the fence," all seek definite information.

In this book, Bishop Stephen Neill, examines the Gospels and those from whom we have received information about Jesus. He considers the disciples, the type of men which they might have been and the information which they gave. Next, he examines the oral tradition of the day. The chapter entitled "The Age of the Theologians" looks at Paul and his work. Bishop Neill discusses the Gospels and their authors. From the Gospels he traces "What Jesus thought about himself." Finally he considers what Jesus means to us today.

The book "What we know about Jesus" is both stimulating and interesting. It would be helpful for those engaged in Bible Study.

W.M.S. ESTIMATES FOR 1973

In presenting the estimates for the conduct of the work of our Society in 1973 I would solicit the support of every member.

With God's help we shall achieve our objectives if we consider our contributions as a personal responsibility.

Rilla V. Adamson, Treasurer

Executive Secretary — Miss Louise A. Reith, M.A.

GENERAL FUND

EDUCATION

Salaries		
Department Secretaries		
Adult Secretary: Miss May Nutt		
Consultant in Elementary Education: Miss Mabel Booth		
Area Educational Resource People		
Miss Margaret Boyd		
Miss Lois Powrie		
Miss Jean Gardner		
Miss Evelyn Murdoch		
Miss Diane Tait		
Miss Dorothy Keller		
Miss Annabelle Wallace		
Miss Mary-Lou Funston		
Miss Brenda Moncrieff		
Stenographic Secretaries		
Mrs. Edith Ross		
Miss Katherine Allen	75,800	
Expenses		
Travel and General Expenses for all staff	10,000	
Deputation	1,000	
Training Projects, Camps and Conferences	1,500	
Conduct of Committee Work (Adult, Girls', Children's)	300	88,600
(Amount to be taken from the Legacy Fund to bring salaries of Deaconesses to approved salary scale)		6,500
		82,100

EDITORIAL AND BOOK ROOM

Salaries		
Editor of the Glad Tidings: Mrs. Laura Plummer		
Manager of the Book Room: Mrs. Norma McComb		
Bookkeeper: Mrs. June Hamilton		
Secretary—Editorial: Mrs. Mildren Preston		
Secretary—Circulation: Mrs. Elizabeth King (P-T)	23,500	
Expenses—Editor	300	
The Glad Tidings	5,000	
Public Relations	100	
Annual Report	3,500	32,400

ADMINISTRATION

Salaries		
Assistant to the Treasurer and the Secretary: Miss Myrtle Rose (P-T)		
Bookkeeper: Mrs. Margaret Loescher		
Secretary: Mrs. Mary Shepherd	12,780	
Office Rent	8,000	
Auditing	750	
General Expenses	7,000	
Council Executive Travel	3,000	
Exchange	200	
Life Membership	300	32,030

INSURANCE AND TAXES

W.M.S. Property and Equipment, including Camps and Liability		2,000

STUDENT WORK

World Student Christian Federation:		
Geneva—General Budget	1,000	
Brazil and Mexico	1,000	
Student Christian Movement of Canada:		
General Budget	700	
Canadian Service for Overseas Students	100	2,800

COUNCIL MEETING		6,000

GRANTS

United Nations Society	10	
Department of Education for Mission of the National Council of Churches, U.S.A.	250	
The Ecumenical Institute of Canada	1,500	
Canadian Council of Churches	500	2,260

SYNODICAL GRANTS

British Columbia	400	
Alberta	310	
Saskatchewan	200	
Manitoba and Northwestern Ontario	225	
Quebec and Eastern Ontario	50	1,185

CHRISTIAN LITERATURE

AFRICA: All African Conference of Churches; African Literacy Centre (Kitwe); Nigeria—Christian Literature	1,500
CANADA: Canadian Bible Society—Publication and distribution of Scripture; Indian Canadian Christian Literature; French Literature Publications; Hungarian magazine "New Life"; Ukrainian magazine "Evangelical Truth"; Canadian Council of Churches; Christian Study Centres, including Hong Kong, Ibadan, Nigeria and India; Presbyterian Youth Publications (Contempo)	4,450
GENEVA: World Student Christian Federation Publications; Document Service (World-Wide Catalogued collection, produced by and for students); Agency for Christian Literature development	2,000

GUYANA: Christian Literature for Presbyterian Leadership training and women's work	250	
HONG KONG: Chinese Christian Literature Council	600	
INDIA: National Christian Council; Children's Books—Special project; Christian Literature in the Vernaculars for non-Christian university students and adult study material; Christian Literature and Visual Aids for Bhil; Christian Literature and Visual Aids for Jhansi; Library—Indore School for Nurses; Helen MacDonald School Library	1,600	
JAPAN: Christian Literature for Koreans in Japan	650	
LATIN AMERICA: Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)	500	
NEW YORK: Intermedia—(Formerly "Lit Lit"); Committee on Christian Literature for Women and Children on Mission Fields Inc.; Missionary Research Library	1,400	
PHILIPPINES: New S.S. Curriculum Guides	200	
TAIWAN: Christian Literature and Music	650	
	13,800	
Less Grant from Legacy Fund	9,000	4,800

GENERAL FUND SUMMARY

Education	82,100			
Editorial and Book Room	32,400			
Administration	32,030			
Insurance and Taxes	2,000			
Student Work	2,800			
Council Meeting	6,000			
Grants	2,260			
Synodical Grants	1,185			
Christian Literature	4,800	165,575		
Board of World Mission			265,860	431,435

SUPPLY FUND SUMMARY

Education	1,700			
Editorial	450	2,150		
Board of World Mission			23,225	25,375
TOTAL TO BE RAISED BY SYNODICALS				456,810

LEGACY FUND SUMMARY

Audio Visual	600			
Contingency	500			
Salary Increments	6,500			
Medical Insurance, Canada Pension, Unemployment Insurance	3,342	10,942		
Board of World Mission			55,998	66,940
		178,667		
Board of World Mission—from INDIAN FUND			14,800	
TOTAL TO BOARD OF WORLD MISSION			359,883	

for the attention of:

OFFICERS

If we haven't eaten too much Christmas cheer, and consequently become victims of a January flu-bug; or aren't tied up in a 20 below zero blizzard, January is as good a time as any to begin to think on new or different ideas.

PROGRAMME COVENORS. The Estimates for 1973 are published in this issue of "Glad Tidings." Consider the amount of money for which W.M.S. women are responsible that the total mission may be carried out. Find out what our money is helping to accomplish. With some digging in issues of the Glad Tidings and the 1971 Annual Report in January, your Programme Committees could use "Estimates" as the theme for study at their February or March meetings. Call upon the National Secretary for Adult Groups; or any of the Area Educational Resource People (see November "Glad Tidings") for additional information if necessary.

January is slalom-time for some Groups to swoop down into the new "India" programmes. Consult the November/72 letter to Local Groups for hints on helpful books, pamphlets, film-strips.

New shoes? Quaking knees? *NEW OFFICERS* — look up the pamphlets in "Information for Adult Group Executive" to enquire after your duties. Dog the footsteps of your predecessor for job analysis — but bring to the job your own flair.

OFFICERS — If you have questions or have been asked questions about a unified group for women you would be interested to know a mimeographed booklet is available from the office entitled "A Unified Plan for Women's Work in the Local Congregation (a revision of PRESBYTERIAN WOMEN).

Are the officers and members of your adult group keeping up their interest in the *COC AND EXPLORER GROUPS* in your church? One way is to provide the groups with the mission study, or offering to share in the service charge for the filmstrip, "What's Nice . . . Rice!"

Applications are invited

for the position of General Secretary, Board of Congregational Life, Presbyterian Church in Canada. Inquiries should be directed to:

Mrs. K. D. Taylor,
50 Wynford Drive.
Don Mills, Ont. M3C 1J7

IN THE NEWS

Sees Christian Population Rate Outstripping Global Increases

Pasadena, California. (EP) — The rate of growth for Christianity around the world now exceeds the rate of world population growth, according to C. Peter Wagner, former missionary to Latin America and now professor at the Fuller Seminary School of World Mission here.

Careful not to confuse the rate of growth of men and women who are willing to commit their lives to Christ and become responsible members of His Church with those nominally Christian, he said that the growth of those who would indicate "Christianity" as their religion in a census was indeed gaining on the world-wide rate of population growth.

Nevertheless, he said, "it is a significant piece of data to those of us involved in fulfilling the Great Commission."

Professor Wagner's report showed that the world today has 3,700,000,000 people. Every year 74,000,000 people are added, but only 20,000,000 are becoming Christians — therefore 54,000,000 people annually are being added to the "fourth world." Divide these figures by 365 and the result is: the fourth world (meaning all those who have not yet become Christians) is growing by 148,000 persons per day; Christianity is growing by 55,000 persons per day.

"Much is being done, but much more is needed," Wagner says. "This is not the time to cut back on evangelistic and missionary efforts. We need more, not fewer, missionaries. We need more efficient strategy. We need more effective evangelism. We need more Holy Spirit power. We need to win the world in our generation — or die trying!"

In Hatred And Violence, Russian Soldiers Murder A Christian

Volontirovka, Moldavia USSR (EP) — After the body of Ivan Vasileyvitch Moyseyev was returned to his wife in a sealed coffin, she and her Christian friends opened it and learned the truth: The 20-year-old Christian had not died in mid-July of "mechanical asphyxia due to drowning," as reported by his military superiors. Instead, he had obviously been horribly tortured and brutally slain.

The church in his home area of Moldavia (a historic region in NE Rumania) began comparing letters from the brave soldier's two-year term in the army and knew he had died as a martyr.

Copies of his letters, dispatched to Rev. Paul B. Peterson, president of Eastern European Mission, Pasadena, California, reveal fantastic miracles and incredible tales of New Testament events in these modern times. They were translated from Vestnik Spasenija (Messenger of Salvation), official publication of The Persecuted Church.

Upon arrival at the barracks in 1970, Ivan (fondly called "Vanya" by his family) immediately sought for a convenient place to pray. He regularly rose at five and often prayed until nine. Authorities sought to squelch his joy and singing by assigning to him endless scrubbing chores . . . shouting at him in special interrogations . . . making him stand with open shirt in the snow all night in temperatures 20 degrees below zero for several nights in a row . . . and forcing him to go five days without food. Vanya continued to praise God and to pray, miraculously spared from death.

Later, while on duty as a truck driver, he was pinned beneath a vehicle loaded with two tons of dirt. He had removed a drive shaft before the truck wheel rolled onto his shoulder, crushing the life out of his right arm and the right side of his thorax. A surgeon, with the rank of Lt. Col., became a believer after beholding the spectacle of healing that ensued.

The first time Vanya was allowed to sleep in the barracks following his all-night vigil in the snow, an angel awoke him. "I thought it was a dream," he wrote. "I don't remember how I got dressed." He said the ceiling opened, "and we flew to another planet. John the disciple was the first person I saw." Later he saw the prophets David and Daniel. Only the angel spoke with them. They flew to a second planet where the angel put him into a deep chasm between mountains and told him to "look up and you will see the light of the city." The following morning a soldier in the next bunk asked where he had gone. He said his bed had been empty at 3 a.m. The guard said no one had left the room that night.

Some 20 soldiers cornered Vanya and asked, "Who is your God?" He said his God is "Alimghty and All-powerful." A sergeant challenged, "if your God is Almighty and is able to do anything, then let Him give me permission to go home tomorrow on leave." Vanya felt led to make the prediction. Mysteriously, the orders came.

Ivan was pressured continually to renounce his faith in a series of torments. He was finally jailed with a seven-year sentence, then taken to a small village and killed. An eyewitness reported: "Moyseyev's dying was difficult. He fought with death, but he died a Christian."

Canadian Education Minister Tells Schools To Keep Prayer

Toronto (EP) — Education Minister Thomas Wells states that the regulation requiring a scripture reading and prayers in schools each day should be followed.

The official proposed an ecumenical prayer — a prayer acceptable to all faiths — be used. He suggested it might take the form of a moment of silence each day.

Minister Wells said some prayers are unsuitable for Jewish students and other religious minorities.

The regulation on school prayer and Bible reading was implemented in 1944.

Skull Find Challenges Evolution Theory

London (EP) — The uncovering of a skull believed to be at least 2.6 million years old is challenging the evolution theory of creation which states that modern man evolved within the past million years from Australopithecus, an ape man.

Scientist Richard Leakey told newsmen that his find in the Kenya desert of "an upright biped" was "definitely of the genus Homo, though different from Homo erectus and from Homo sapiens of today."

Along with the skull, Leakey found human leg bones from two other individuals of similar antiquity. He said the early man was probably about five feet tall but he could not say if he had fur or not. To a question about the "missing link," Leakey replied, annoyed, "The chain of man's ancestry is composed of hundreds of thousands of links, no one of which can be said to be the important one. But this skull is the earliest most complete evidence we have of the genus Homo." He said the limb bones . . . were almost identical with those of modern man.

THE WMS AT WORK

Chilliwack

A visitation program was launched by the Senior WMS members during which each team of ladies went about visiting two or three shut-ins. Gathering at the church after, special needs and requests were brought forward. The continuation of this program is through prayer.

Cooke's Church WMS took on a project from Santa's workshop over the year to brighten the Christmas of children in the area. Many dolls in poor condition were given extra special care and returned in excellent condition with outfits of clothing to be distributed through the Community Services Centre.

West Toronto Presbyterial

"Jesus Christ went about doing good. What are you doing besides going about?" That is the quote used by Mrs. J. McFarlane in her address on Friendship and Service given at the fall rally. Offering practical suggestions, opportunities for friendliness where there is a need were pointed out in the message. The theme India was explored by Miss Lois Powrie, ERP and Rev. W. E. Hewitt of the Bible Society.

Brampton Presbyterial

Four rallies took the place of one united rally in Brampton Presbyterial to embark on a new idea. In Orangeville, Mrs. Paul Rumball spoke on China; Oakville had the theme "One body, one spirit" which was developed by Rev. L. de Groot as he told of Taiwan; Brampton's rally featured a unique presentation of devotions in the form of a skit. Dr. Albert E. Bailey was the guest at this third rally. The final rally took place in Acton at which time Mrs. De Gangi spoke on the generation gap.

Weekend Retreat At Camp Richmond

Relaxation, Christian fellowship, and spiritual refreshment were experienced by ladies of Quebec Presbyterial, joined by others of the Montreal area, who met in the pleasant surroundings of Camp Richmond for the third Annual Weekend Retreat.

Mrs. Marg Allan, of Tyndale House Montreal, inspired all as she spoke on the theme "Stewardship, a Personal Matter". The theme was also followed through Bible Studies, Devotions, and Audio Visuals. From her wide experience with people of all ages, Mrs. Allan was able to share much information to help live more complete lives as Christian women in our homes, congregations, and daily lives.

In a lighter vein, a programme of games, a sing song, and a dialogue were presented Saturday evening.

It was the unanimous feeling of all the ladies who attended camp that a similar one should be held next year, since it provides an opportunity to be better acquainted with one another and to walk very closely with our Lord.

West Toronto

Miss Charlotte Stuart, who does inner-city work from Queen Street East, presented thought-provoking material at the fall Thankoffering Service. Speaking of the work, she said the important thing is to assure people the Church cares about what happens to them.

Westminster Presbyterial

Sharing was accented at the Valley Rally in Abbotsford. Sharing of ideas, highlights and programming was the basis for the morning session, along with the sharing of Council news by those who attended. Taiwan was the centre of attention in the afternoon session when Miss Hildur Hermanson and Miss Christine Holmes reported on their findings in Taiwan. Miss Brenda Moncrieff, ERP, spoke on aspects of our church in Canada.

Laurel Lea Church, Sarnia, has a new addition — an Explorer group. The Explorers began this fall, and immediately launched into activity, including preparation of a Christmas play. Seen with the enthusiasts are counsellors (L to R) John Gunn, Georgina Hus and Nancy Hetherington.

Temiskaming Women's Rally

"He is Everything To Me" was the theme of the Temiskaming Women's Rally, held in Cochrane. The ladies took part in groups on "Witness? I Can't!", "Living Faiths and Me, a Christian", and "Crafts". A panel discussion, entitled "Adam's Rib to Women's Lib" provoked some interesting questions and discussion. Worship, skits, and singing of hymns from the new Book of Praise were included in the day's programme. Slides of the Obermmergau Passion Play, pre-sented by Miss A. Burns, Englehart, proved to be a devotional climax to a successful day.

Molesworth Congregation

The congregation has enjoyed the opportunity to get to know a missionary family who spent a year furlough in the community. Before Mr. and Mrs. Elwin Harbottle returned to Nigeria, a picnic dinner was held to honour the family who entered into every phase of congregational life. Tapes of gospel music were prepared by the congregation and sent with the Harbottles for use by native workers in isolated villages. The church reports having learned much by having a missionary family in their midst.

Thankoffering Meeting, Dover

Members of the CGIT were in charge of the program for the thankoffering service of New St. Andrew's WMS. A highlight of the program presented by the girls was a film entitled "The Parable" which stimulated discussion on the significance of it as it related to the life of Christ.

Vankoughnet Sectional Meeting

To tell the good news to the hopeless that God loves them was the thought Rev. George Cunningham, Director of Evangel Hall Mission, presented to the Sectional meeting of Barrie Presbyterial. Mr. Cunningham emphasized "compassion" and spoke of his work where compassion is greatly needed.

Winnipeg Presbyterial

A shopping trip to Polo Park for patients from a nursing home was a service project recently accomplished by the ladies from Westwood Church, a project enjoyed by both groups.

A continuing service is teaching crafts to the patients during the week.

Bruce-Owen Sound Presbyterial

Courage and faith was the theme of the fall rally held in Chesley at which Miss Mary Lou Funston, ERP, introduced the new study theme with suggestions for attention-getters to create interest. Rev. Grant McDonald, Kitchener challenged that the impossible mountains of today — drugs, pollution, crime, population explosion, broken marriages, etc. — should be faced with faith. Progress reports, a hymn sing and luncheon added to the profitable gathering.

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London

The Elmwood Avenue Afternoon Group has been busy in the field of practical Christianity. A project "shirts for the children of Bangladesh" united the WMS and CGIT groups in a common goal of making garments. India was the theme of the Thankoffering service with guest speaker Rev. Angus Mackay who spent 40 years in India.

Brandon Presbyterial

"Women in Action" was the theme of a sectional rally when Rev. Malcolm McLean, Superintendent of Missions, spoke at the fall gathering. Another sectional rally in the Presbyterial had as its theme "A Guide for the Future" during which a comprehensive report on Council in Toronto was presented. Following a hymn-sing Rev. Brian Crosby showed a picture on Malawi and spoke of their work. A workshop on "What can I do to improve the WMS?" was arranged by Margaret Brown to capitalize on group discussion and sharing.

Mr. Howard Speaks At Willowdale Church

"Missionaries are needed in Canada as well as in India and in every other country," said the Rev. Desmond Howard in talking informally to members of Willowdale Presbyterian Church after a recent evening service.

Mr. Howard, who, as a missionary, works with the Bhil people in India, was the guest speaker at the thankoffering service sponsored by the Anna Cooper Group of the Women's Missionary Society. W.M.S. and CGIT members took part in the worship service. The CGIT choir sang "I Know Who Holds the Future."

The speaker told of his four years experience in India and of coming to the point where he asked himself "Are we really communicating with these people?" He thus became interested in using new means of communication in his ministry.

Mr. Howard told how he became interested in the use of the transistor radio and then in cassettes for the Bhil people. Today such methods are being used for public health programs and it is Mr. Howard's hope that he will be involved in a cassette-type of ministry upon returning to India. He is presently studying in the area of cummunications.

Book Store

Five ladies from several churches in Port Alberni, members of a morning prayer group, saw a need in this city for an outlet for Christian books, pamphlets etc. and decided to venture forth in faith and start a non-profit book store. The store is called the "Take Five" has been a sucess and is filling a need in this city.

Glengarry Presbyterial Rally

Mrs. J. N. Burnett, President of the Women's Missionary Society (WD) was guest speaker at the Fifty-Eighth Annual Rally of Glengarry Presbyterial held in St. Andrew's Presbyterian Church, Maxville. Mrs. Burnett spoke of her travels to other countries, especially Australia. She stressed togetherness in our churches as well as with our fellowman.

Letters to the Editor

On behalf of our "Afternoon Auxiliary" WMS of Knox's Presbyterian Church, we wish to welcome you as our new Editor of "Glad Tidings" and appreciate your first editions being very interesting, especially our November one, Women in Church, Politics, Mission Work around the World, etc.

We hope to increase our subscriptions for 1973.

Galt

Mrs. William Howden,
Secretary

I write very few fan letters, but want to commend you for your opening editorial in the November 1972 issue of Glad Tidings. It was a good summary of the issues facing church women in Canada.

It delighted me that you, too, dealt with the changing roles of women throughout the world in a variety of articles in your November issue. Soon you will see that we happened to do the same thing in Lutheran Women! I am sure that all of us church women are deeply concerned about these issues today and about helping women face these issues as Christians.

I always enjoy reading your magazine.

Philadelphia

LaVonne Althouse
Editor, Lutheran Women

Received today the November issue of the Glad Tidings and wonder if you are aware that the Glad Tidings is a Missionary Magazine and that the total purpose of it is to bring the news from our many areas of work at home and abroad in to the homes of WMS members. This issue appears to be an advertisement for Women's Lib.

I would like to remind you that we always had just as dedicated clever women giving their time strength and love to the work of their Master through Presbyterian WMS.

I am a shut-in who looks forward to reading up-to-date information on WMS which has been most important in my life for at least sixty-five years and do hope we will all remember why we have a "Glad Tidings."

Wish you would ponder prayerfully an article written by Agnes Pierce on page 39 of November issue. Would say with her "Yes we have influence and it speaks for *good* or *evil.* The hand that rocks the cradle still rules the world." Let us make our homes, husbands and sons, come first in our lives, there is always time to help others if we so desire.

Toronto

Mrs. James Johnston

I should like to comment on the November issue of the Glad Tidings, as a member and president of a Missionary group.

November 11th, Remembrance Day! I regret very much that there did not seem to be a little space, for a picture, a poem, an article to convey our feelings of respect and honour for the young men who lay in Flanders field, for the crippled, disfigured, shell shocked veterans who still live. It isn't a very pleasant mark in history to remember, but do we have any right to forget, or take for granted so great a sacrifice?

Instead, a page of assorted poses of the faces of vain, worldly women! Followed by article after article, on *Women!* We can read this type of article in the Chatelaine or the newspaper or movie magazine. Because women are finding their way into politics, the professions etc. does not mean they are making a contribution to the spiritual welfare of Society. Perhaps I am not getting the Message, in reading through the eyes of a WMS Member, the contents of this issue of the Glad Tidings.

Wardsville

Mary M. Nisbet

Editor's Note:

Space was donated to thought of the atrocities of war. Please think about the message on the back cover.

True, not all women are making a spiritual contribution to society, but November's issue is saying we hope at least the Christian women are accepting the responsibility that is theirs.

I would like to say that the November number of our Magazine was the most interesting I have read for some time.

I am about to start my annual round of calls on our Associate members. Many of these people have very little interest in missions, but will make a small donation. It occurred to me that if I had a few extra copies of the Glad Tidings, I could at least try to spark some interest in our work.

If you think that is a good idea, and have some copies to spare, perhaps you would send me a dozen or so. I would certainly try to make use of them, and we might get some new subscribers.

Phelpston

Mrs. R. G. Spring

May I congratulate you on the splendid December issue of Glad Tidings. The articles were most interesting and timely. Barrie Presbyterial executive were also loud in their praise.

The very best wishes that you may keep up the good works and find joy and satisfaction in your efforts.

Orillia

Mrs. Isabel Post

Congratulations on a new and improved Glad Tidings magazine, articles are more timely, illustrations good, which combine to make this a much more appealing booklet.

It's really too good to miss!

Mountain

Mrs. John H. Clark

a small reflection

by agnes pierce

ON A NEW YEAR

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

We now have left behind the giving and receiving of the Christmas season and the New Year can inspire us to be moved to fresh resolutions in the fine art of giving more of ourselves to work for God. Surely if we are spending ourselves to benefit others and extend the work of God we are doing something of Eternal worth.

The value of your past life does not necessarily depend on the length of it, because there is more to life than length. Life has depth and breadth — therefore one person may live more in forty years than another would in one hundred.

The false notion that Youth is the time for sowing wild oats has influenced many a young person to postpone the beginning of sane living until there is not much time for constructive living.

In the Bible we are told that Methuselah lived 969 years and begat sons and daughters. That is all that is said about him. All that is mentioned is his length of years. Will it be said of us that we merely lived and died?

In this day that we live we need men and women of deep convictions. Everybody has opinions and they are as numerous as the sands of the sea . . . many of them are about as worthless. A belief is not a conviction. A belief is what a person holds — but a conviction is what holds the person. *Hold on to sound firm truths* and let us not remove the ancient landmarks that our fathers have set up: (Proverbs 22:28)

May we have *high ideals*. Let us not live on a low level or become satisfied with ourselves. There are higher heights and deeper depths for us all.

In this New Year let us cling to the *Bible* though all else may be taken from you. It's your lamp and guide; it's a pearl whose great value no mortal can measure, and what a *staff* for the aged!

In this New Year; as you sit around your fireplace let the warmth of it make you think of the fires of *private devotion* that must be kept burning. Effectual prayer avails much. Don't let us become lukewarm in our prayer life. Let us go often before His throne and ask for more of the spirit of Grace and supplication. We must not forget our spiritual blessings of the past in days gone by. David was a man after God's own heart because he was one whose soul literally thirsted for God, even as a hart panting for the water brooks. (Psalm 42:1)

Perhaps at the closing of 1972 you quoted Phoebe Kayworth's words:

For having lived this one year more,
Let me be stronger than before,

For lessons learned along the way,
Give me more courage day by day,

For faith I found within my heart,
Let me forever know Faith's part,

For out of hurts and sometimes pains,

Strength, courage, faith, must be the gains.

Remember it is *prayer that keeps God and man close together.* It raises him up to God and brings God down to man. May this year be a year of Christian advancement everywhere when God opens His wonders to all mankind and blessings are poured out upon His children.

In Remembrance

Name	Church	Presbyterial
Mrs. Charles (Elizabeth) Rimmington	St. Andrew's, Huntsville	Barrie
Mrs. J. G. Smith	St. Andrew's, Windsor	Chatham
Miss Williamina Nicoll	First, Edmonton	Edmonton
Mrs. Lloyd (Ethel) Ferguson	St. John's, Cornwall	Glengarry
Miss S. A. (Finnie) McCuaig	Kenyon, Dunvegan	Glengarry
Miss Margaret A. Taylor	Central, Galt	Guelph
Mrs. James (Margaret) Foley	New Westminster, Hamilton	Hamilton
Mrs. James (Sophia) McKeag	New Westminster, Hamilton	Hamilton
Mrs. Annie MacMurchy	Presbyterian, Ashfield	Maitland
Mrs. James P. Reid	Knox, St. Catharines	Niagara
Mrs. A. A. Honeyman	St. Andrew's, Bowmanville	Peterborough
Mrs. Helen Watson	Knox, Listowel	Stratford
Mrs. Myrtle M. Stirrett	First, Thunder Bay North	Superior

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For Primary (COC) the packet includes a reading book THE SECRET OF THE DRUMSTICK TREE by Jane Day Mook; Primary Teacher's Guide HOW INDIA FEEDS THE HUNGRY by Mary Anne Cavicchi; material on a Learning-Giving Emphasis and a Picture Sheet $3.00

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INDIA, YESTERDAY AND TODAY, edited by Clark D. Moore and David Eldridge — a good reference book 95

FUN AND FESTIVAL FROM INDIA, PAKISTAN, CEYLON AND NEPAL by Irene Wells and Jean Bothwell 95

THE CROSS IS LIFTED by Chandren Devanesen
a book of prayers $1.25

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COVER PHOTO: MILLER SERVICES

A

B

It is the policy of Glad Tidings to present an in-depth look at mission, and to give expression to the aims and work of the WMS. It is the hope of the Editorial Committee that this is accomplished in each issue; that we present a source of information to inform and stimulate thought. In the next few months, we will feature the occasional issue particularly suited to the planning of programmes for WMS groups. February is one such presentation which we hope will be an example of how Glad Tidings can be used for this purpose. In some cases, questions have been inserted into articles. In a similar manner, questions can turn many of our features into thought-provoking discussions. Prayer topics are readily found from the subject matter of some articles; project ideas are available from others, including the news items. This month's issue with its "Faith and Justice" theme has been presented as programme resource material with the co-operation of the Adult Committee.

PHOTOS: A—DESMOND HOWARD; B, C—R. HUMMELEN

C

Love, and Justice, and Faith

By DR. JAMES D. SMART

The presence of the books of the prophets in our Christian Scriptures should be a guarantee in any church that takes its direction seriously from those Scriptures, that in the minds of its people faith and justice will be inseparable. By the word "faith" we usually mean to indicate the response of a person to God; faith has to do with the vertical relation in life. But when we say "justice" we think of the relationships between persons in the social, economic, and political order, a horizontal relation. It is basic not only in the prophets but in the whole of Scripture that there is no right relation with God in the vertical dimension without a right relation also in the horizontal between man and man. The two relationships which seem separate are actually so interdependent that neither can be right without the other.

The prophets had to contend with a constant attempt on the part of their people to narrow the concern of religion to only the first of these relationships. The function of faith, the people told themselves, was to keep them and their community right with God. For that purpose they had a sanctuary, with a priesthood to order and direct its worship, and they gladly provided for its sacrifices and participated in its ritual. What was happening in the community outside the sanctuary — the impoverishment of some so that they were sold into slavery to discharge their debts, crookedness and bribery in the courts, land-grabbing by powerful nobles, dishonesty in the market-place — these were matters for the government to look into, not concerns of religion. But here the prophets intervened. The God whom they served would not tolerate this neat separation of life into compartments. He claimed from his people a response of faith that would comprehend the totality of their life. To be in covenant with Him meant reflecting in the relationships of their society the kind of justice and compassion that were the very nature of God himself. They could not love God without hating what God hated and that meant hating injustice and fighting injustice in whatever form it might take.

Prophets such as Amos, Isaiah, Jeremiah and Second Isaiah were very harsh in their condemnation of public services of worship whose participants were tolerant of the injustices in their society. Amos hears God calling for a silencing of the music and singing at Bethel until justice flows down like a mighty stream. Isaiah hears God saying

"My soul hates your religious festivals and I will not listen to your prayers." Jeremiah is certain that God will destroy a temple whose worshippers have no concern for justice. Second Isaiah opposes the rebuilding of a temple for worship by people who callously turn their backs on the hungry and homeless in their midst.

It is clear then that any definition of faith that separates it from justice is not just inadequate but is dangerously misleading. Faith has to do not just with our relation to God but, because of God's concern with what is happening in our world between man and man, faith involves us in God's battle with injustice or it is not faith. The God who can be worshipped in public or in private in isolation from the problems of human society is neither the God of Israel nor the God and Father of Jesus Christ. Jesus stands directly in line with the prophets. In that depiction of the final judgment in Matthew 25:31 ff. the King does not ask how often we appeared in public to worship him but only how we responded in confrontation with the hungry, the naked, the stranger, the sick, the prisoner. The parallel with Isaiah 58 is striking.

And yet, in spite of the insistence of the Scriptures upon the marriage of faith and justice, there have been forces in every age both within the church and from beyond it, that have cut the two apart. We are all of us familiar with a type of Christian who insists that the church's only task is to save souls one by one and that it is distracted from this task when it concerns itself directly with the issues of justice and injustice in the community. The church's concern, they say, must be purely spiritual. But they have a deficient and unbiblical conception of the soul that is to be saved. The soul or self of a human being comprehends the whole of that person's existence and comes to expression in all his or her actions and relationships. The political, the economic, the social and the religious self are one and the same. Therefore salvation is a transformation of the total self and not just an inner experience of a religious aspect of the self. We are all of us involved in and responsible for the communities local and national of which we are a part, and a salvation which fails to make us more sensitive to the injustices which darken life for others in our community is thereby revealed to be illusory and fraudulent. The major problem of the German church in the days of Hitler lay not with the minority of Christians who became paganized Nazis but with a broad section of the membership which regarded its Christianity as a purely spiritual concern of the inner life. They were under the illusion that they could maintain their faith in that inner realm of the soul while they closed their eyes to what was happening in the world outside.

But the pressure also comes from the world beyond the church to keep faith "purely spiritual" and unentangled with problems of justice in the secular world. Mine owners in Britain were not pleased when churchmen began to interest themselves in the question of child labour in the mines. Canadian factory owners were angry when their workmen found encouragement and support from churches when first they began to organize themselves in unions. The doctrine was widespread that the church should keep itself free from involvement in all economic and political affairs. But the church consists of men and women who are constantly involved, taking sides and making decisions in every aspect of community life. There is no such alternative possible as non-involvement of the church. What is being demanded is that the church close its eyes to what its own members are doing as business men, workers or politicians.

We need to ask ourselves from time to time what a prophet such as Amos or Jeremiah would have to say about conditions in our land. Amos would be aware that, just as in his own day in an affluent Israel, so also in our time of affluence the rich are getting richer and the poor are getting poorer. Because most of us belong among the affluent and rarely make contact with people in sub-standard housing with problems of food supply, it is easy for us to be blind to what is happening just around the corner. Inflation creates serious injustices for a whole section of the population. A parallel problem which rarely comes to our attention is the growing gulf between rich nations like our own and poor nations all around the world. Six percent of the world's population own fifty-two percent of the world's wealth. We belong to the six percent. It is true that our government contributes to a fund for the aid of the underdeveloped nations, but it is a small amount and there are many who begrudge it. In Bangladesh, in India, in Egypt and many other countries millions of families have no more than $100 per year to live on. In a world where television and radio have made us all nextdoor neighbors, how long can such inequalities be endured?

Many of our church people find it difficult to be just in relation to strikers. There are strikes which are unprincipled and greedy, but more often they represent a just demand by workers for their share in the enterprise. Executives do not have to strike in order to secure adjustments in their income. Professional people increase their fees automatically to take care of inflation. But the workman has no other way to protect himself against rising costs than by striking. The inconveniences we suffer are likely to annoy us and make us hostile. Therefore, we must remind ourselves that an issue of justice is involved.

Perhaps the point at which most Anglo Saxon Christians in Canada find it hardest to be just is in relation to French Canadians. French Canadian Nationalism frightens them; the threat of separation from the rest of Canada angers them; but rarely do they take the trouble to hear the French Canadian side of the story. A few years ago I was astonished in talking with a professor from Laval University in Quebec to hear from him a narrative of the injustices suffered by the French population, many of them a product of our thoughtlessness. It was very convincing and demonstrated how often in the past an English-speaking Canada has proceeded on the assumption that French Canadians are second class citizens who as a conquered people, should be grateful for being allowed to stay in Canada.

St. Paul in the 13th chapter of I Corinthians makes the point most forcefully that where faith does not express itself in love all its achievements are as nothing. One can say with the same emphasis that where faith does not issue in a passion for justice it shows itself to be an empty faith. Love and justice are mingled in the nature of God, and love and justice must be mingled in the nature of Christians whose calling it is to reflect the very nature of God. Love and justice are partners and where there is no concern for justice there is not likely to be any love. And where there is no love there is no genuine faith in Jesus Christ.

Where Do You Find Justice?

by REV. M. D. SUMMERS

The longer I labour in the field of social service as a practising social worker, the more I understand the Psalmist David as he delivered his woeful complaint in Psalm 41, and the sinful Samaritan woman who met Jesus at Jacob's well (St. John 4). Their lot in life was really no different than that of many of God's children in the world today, but the unfortunate thing about all of this is that the injustice that mankind was then handing out to them is still the same kind of injustice that many people receive now.

In simple language, David was pointing out that he was a sinful man, in need of God's help. However, even in his sin his enemies were wishing that he were dead. Should they visit him they seemed to be on his side, but when they went out they told everyone of his sin. Other people who hated him said that his sin was chronic, and that he would never be any good. The truly cutting thing to David was that even a friend who had been so close as to visit his home and enjoy his food had also turned against him. No wonder David reached out for God and pleaded with Him. God was the only one whom he could trust.

Injustice Prevented

Looking briefly at the Samaritan woman we see someone who was living an immoral life. She obviously felt she needed a man's companionship. Men must have enjoyed her because she is said to have had at least five who were considered to be husbands. Although scripture does not suggest what would have happened to this woman if the disciples had gotten to her before Jesus, I feel quite certain had that been the case, she would have been chastised for her sin, and told not to bother their Master.

Only the intervention of Jesus prevented an injustice being handed out that day to the sinful woman, and only the loving hand of God could overcome the acts of injustice referred to in David's complaint. In the same manner, the Triune God is still the greatest grantor of justice. In order to have His justice displayed in His creation, He has entrusted this responsibility to His children, particularly those who are members of the body of Christ, the Christian church.

Turn Sin into Faith

David had sufficient faith in God to know that he would be helped by Him. It is obvious that he knew God before he committed the sin that he referred to. In the days when all was well within his soul, it would have been easy for him to have faith in God, and know that God loved him. It's always easier to have this kind of faith when one is doing what is right, and mixing with lovely people. But, how hard it must have been for David to trust God, when God's own people were putting him down. In the same manner, I wonder if the Samaritan woman could have found any reason to have faith in Christ, if she had been first confronted by his disciples. Perhaps Jesus knew that He could not rely on His disciples to turn her sin into faith through love. And what about today? Can Christ really count on the members of His body, the church, to truly be His hands, His feet, His tongue, His mind, and show justice in this world by extending His love to others?

Letting Christ Down

I don't know about you, but I feel that the church is letting Christ down when it comes to granting justice to His sinful and troubled people. In fact, given the task of deciding which shows the most justice to God's unfortunate children — the civil courts or the institutional church — I would be inclined to say the courts. Further, should you think for one minute that I am talking about two kinds of justice, civil and Christian, I am not. I am speaking of Christian justice, and this I see to be the strongest in the courts.

Why do I say this? Like some people I have had an opportunity to serve and witness in both of these. Perhaps I should point out that my main court experience has been in courts that deal with families, couples, children and unmarried parents. The dedication, the understanding, and the wrestling with the problem that goes on in these courts, as I see them, indicates very strongly to me that God is at work within them. Here He works tirelessly through a witnessing laity who wants to love its fellowman. Should chastisement take place, and it often does, this too is done in love.

Prefer a Civil Court

As individuals, or in small groups, the laity of the church is just in its dealings with people in need. I do not have to remind you of the sacrifice and devotion that is shown by men and women throughout this, and other nations, who love God, and labour for Christ in church residences and institutions, or who labour in related ministries such as prisons, courts, social services and many other causes. However, when these people band themselves together, and join forces with other professing Christians as members of a particular church, their conduct seems to become one of inhumanity to man, like those who turned against David. For example, how much Christian justice would you receive from a congregation on a Sunday morning if you arrived visibly pregnant out of wedlock, or were an elder who had beaten his child, or a teenager who had stolen a car? Can you imagine the whispers, and the hurt, and the verdict that would be handed out to you should you go on trial there? If I were ever in any of the above conditions I would prefer to be tried in a civil court. Why? In many ways I feel I would be a friend among strangers, and not a stranger among friends.

How Could God Forgive?

I once had an unmarried mother tell me that she couldn't even ask God for forgiveness. Her reasoning behind this was that if her family could not forgive her for what had happened, and had been moved to send her thousands of miles from home to have her baby, then how could God forgive her. She couldn't ask Him to do this, because she couldn't stand any more hurt should He say no. For too long now our congregations have been satisfying their corporate consciences by feeling they have acted with justice by supporting religious institutions both at home and abroad. This is not good enough. If the members of the church of Christ can act with justice outside of the congregation then why can this not be done within the larger family of God. The church that sits on any given lot in Canada is where the community would expect to find the first expression of Christian justice. I contend that this is not the case, and that individuals are afraid to trust their own congregations because they fear an unjust treatment. I would hope that the day will come when people will not have to go beyond the walls of these churches to find the grace of God which He promised to them through the faith that He has given in Jesus Christ. May they also be able to turn to the church family and experience true Christian justice.

A Service of Worship

BY MARY PECKOVER

(This Service of Worship is based on the Negro spiritual "He's Got the Whole World in His Hands." It uses two readers. If one of your members is a soloist, you could ask her to sing each verse rather than reading it each time. Please use one of the new versions of the Bible in today's English. The psalms can be found in "The Psalms for Modern Man" or in Leslie F. Brandt: "Good Lord, Where Are You?" and "God is Here, Let's Celebrate!")

FIRST READER: Negro spirituals are the religious songs of the slaves of the southern United States. They are not entirely African in their origin but are also based on the English and Scottish folk songs known to the early settlers. The negro spiritual has a strange, simple beauty. It expresses the deep faith of its people and their desire for freedom. In their praise of God they show a belief that some day, either in heaven or on earth, they will find justice. One spiritual of great beauty and faith is "He's Got the Whole World in His Hands."

He's got the whole world in His hands,
He's got the big, round world in His hands,
He's got the whole world in His hands,
He's got the whole world in His hands.

God is the creator of the whole universe. He made the world and all that is in it. He made man and placed him over all things. He chose man to serve Him and with His help and guidance man can accomplish great things. We pray that God will keep us from self-centred concerns and make us pure in thought, word and deed.

SECOND READER: Read Psalm 24.

FIRST READER:

He's got the wind and the rain in His hands,
He's got the sun and the moon in His hands,
He's got the wind and the rain in His hands,
He's got the whole world in His hands.

God cares for His people. He brings the seasons, the wind and the rain. He brings the harvest and provision for the needs of our souls and bodies. How do we use God's bounty? Do we share it with those in need? We pray that God will keep us open to the needs of others.

SECOND READER: Read Psalm 8.

FIRST READER:

He's got the little, bitsy baby in His hands,
He's got the tiny, little baby in His hands,
He's got the little, bitsy baby in His hands,
He's got the whole world in His hands.

He's got the future in His hands. With God's help and guidance man has a great potential. God has chosen to make men the instrument of His peace. We can help all who are in trouble. We can help to satisfy their needs. We can help to bring justice and peace to the world.

SECOND READER: Read Psalm 146

FIRST READER:

He's got you and me, brother, in His hands,
He's got you and me, sister, in His hands,
He's got you and me, brother, in His hands,
He's got the whole world in His hands.

I am not "in God's hands" myself. I am there with my brother. We both belong to God. We must be reconciled to each other. We must "walk together again," which is the true meaning of reconciliation. Paul tells us that God has reconciled himself to us through Jesus Christ. Now God wants us to be agents of reconciliation and make peace with our fellow man. There is so much strife, destruction and selfishness in the world. Christians can — and must — help to heal the broken world.

SECOND READER: Read II. Corinthians 5: 11-20.

FIRST READER:

He's got everybody in His hands,
He's got everybody in His hands,
He's got everybody in His hands,
He's got the whole world in His hands.

Christ said, "Ye shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." We obey this command that God's way may be known on earth, his saving health among all nations. This psalm goes on to say that God will judge the people righteously — He will judge with justice — and that He will govern the nations upon earth. When God's will governs the nations and the people of the world, there will be peace and justice. We pray that God will guide us to live lives of faith and justice.

SECOND READER: Read Psalm 67.

HYMN: Sing "He's Got the Whole World in His Hands": repeating verse 1 at the end (or Hymn 58).

PRAYER: Almighty God, you are life and truth and blessedness. You created the world and you make the sun to shine on the good and the evil. Forgive, we pray, our debts and trespasses as we forgive others. Fill us with a desire to do your will and follow your guidance. Increase our faith and love for you. Keep us, our Father, from self-centred concerns and make us pure in thought, word and deed. We thank you for all the sustenance which you have given us for our bodies, minds and spirits.

O God, you have made man in your likeness and love all whom you have made. Instill the same spirit in us that will not separate ourselves from others because of difference in race, colour or condition. Grant that we may check in ourselves every temper which makes for war, all ungenerous judgments, all presumptuous claims, all self-assertion, ignorance and passion. Grant that we may endeavour to understand the needs, the feelings, the endowments and the aspirations of other races, social groups and countries. Help us to remove suspicions, misunderstandings, prejudice and injustice.

This we ask for your love's sake. Amen.

PHOTO: DESMOND HOWARD

PHOTO: R. HUMMELEN

FAITH and JUSTICE

Chaplain-On-Call

"I thought it was a smashing good idea." That's how the Rev. D. T. Evans reacted when as a traveller, south-of-the-border, he noticed a Chaplain-On-Call at his inn. The idea seemed too good to be left out of Canada, and so after a few letters, Dr. Evans became the first Chaplain-On-Call at a Holiday Inn in Canada, and one of the 800 chaplains the chain has in North America.

Since taking on this voluntary service in August, 1971, Dr. Evans has gained three colleagues in the Toronto area, Rev. Malcolm Ransom, Rev. Douglas Stewart, Rev. Donald MacLeod, and a bi-lingual chaplain, Rev. Gerald Doran in Ottawa. Each inn has one chaplain, and while these happen to be Presbyterian, there is no mention on the room cards as to whether the chaplain is a minister, rabbi or priest.

Dr. Evans averages one phone call or personal interview each week. There is a wide gamut of situations with which such a chaplain comes in contact. Most of the people he deals with are businessmen who travel considerably, although a couple sometimes contacts him. He notes that many "just like to chat," saying that he was impressed with the number. Sometimes they call to ask where their own church is located, and the hours of service; and then there are the callers who are distressed and lonely.

Dr. Evans points out that somehow you don't expect to find such people at the inns. "The inns are so glamorous and sophisticated. When you step in, you don't think of the possibility of loneliness and failure," he says. And yet in 1972 the prevention by the chaplains of 200 attempted suicides has been recorded in North America. Dr. Evans says of his own experience, "The Lord has used this service to save two people from suicide."

Again and again Dr. Evans stresses that it is the innkeeper who is the key to the success of this operation. It is optional to the innkeeper as to whether or not the inn will have this service, and even so, he must see this is available to patrons through the placing of cards in the rooms and providing a place for personal interview. At the Don Valley Inn, it is Joe Slomka who supports Dr. Evans' ministry. (Last Christmas, Mr. Slomka went to Dr. Evans' Thornhill Church to read the Christmas story, and commented on what it means to an Innkeeper to turn someone away.) As well, it is the chain's policy to have the Bible placed open in the rooms, "an indication that they place the Bible in the whole of life," comments

Dr. Evans. "It's great when a corporation thinks this way and will provide a spiritual service."

The chaplain is also available to the staff, and Dr. Evans says "it's hard to say where the greatest need is — with the staff or the public." Some inns have a prayer breakfast for staff and patrons.

Dr. Evans finds that the majority of people who contact him are those farthest from home. These people are missing something, and he feels it indicates a good thing at a time when the talk is of family break-up.

One of the callers was an American businessman, a general sales manager. Through a turn of events, within three days he lost seven accounts which nearly made up his total Canadian market representing a considerable sum of money. "He really got into the booze, for seven or eight hours, to get the courage to end it all," says Dr. Evans. He decided to use the letter-opener to commit suicide, and while he was looking in the desk for it, he found the chaplain-on-call card. The result of his call to Dr. Evans was his return to home in a week.

Many times, the chaplains call in someone else, such as an Alcoholics Anonymous representative, or they make contact with the home minister, as was done in this situation.

Another experience was with a couple who had moved to Toronto, but because their home wasn't completed, were staying at the inn. While the man was looking for a postcard to send their oldest daughter (one of three children aged 21 to 27), he found the chaplain's card and called Dr. Evans. They had never been married, and three months later, Dr. Evans performed the ceremony for the couple with their children and grandchildren as guests.

Dr. Evans with innkeeper Joe Slomka

Thus, there is a wide range of situations with needs to be met, from the person who wants someone to talk to, to the person who is desperate. When they are faced with their need, it is a very relevant church they turn to despite criticism of irrelevancy, says Dr. Evans.

Hotels generally cover all the needs of their guests except the spiritual, but this latest service is quickly catching on. The man who started it all in the United States is now receiving mail from other interested chains which see the value of the service. lmp

BON ACCORD: one answer for alcoholism

by REV. DONALD F. COLLIER

> *When Denis Gleeson was confined in the cells last night he acted in a very disorderly manner and having no excuse this morning he was fined $1.00 and costs or 30 days. Patrick Healy for being drunk on King St. received a similar fine. Thomas Anderson appeared in the dock in his shirt sleeves and pleaded guilty. Queen St. was where he met the majesty of the land and was arrested. $1 or 30 days.*
>
> *—The Globe, Toronto, April 27, 1881.*

It is not surprising that drunkenness on the streets was a problem in Toronto in 1881. The city had a history of hard drinking. In 1837 there was a tavern for every 158 inhabitants. The ratio was reduced gradually, but in 1881 there was still one tavern for every 410 inhabitants. The police were the chief means of controlling drunkenness, particularly among the homeless transients and the poor. For this group jail was almost the only recourse, and for many it became a recurring experience. In 1891 a royal commission expressed strong disapproval of using jails for drunkards and urged the development of an alternate system. But little was done. Missions and volunteer groups did what they could to alleviate suffering and reclaim lives, but the practice of jailing for public intoxication has continued in Toronto as in other North American cities until the present. The Skid Row wino has become an accepted part of North American urban life with the assumption that his case is hopeless.

In the last fifteen years the voice of protest has been heard at intervals, usually in response to deaths in police cells. Concern for civil rights and the definition of alcoholism as a disease coincided in demand for a new approach to public drunkenness. In the early 1960s the Addiction Research Foundation of Ontario at the request of Mr. Kelso Roberts, then attorney-general, began a study of the problem. The study led to the development of pilot projects in detoxication, treatment, rehabilitation and care. In 1971 the provincial government agreed in principle to develop detoxication centres and residential units.

In the meantime judges and police made their own response. The police had generally accepted their role in arresting drunks as a necessary part of the duties expected of them. But they knew better than anyone else that the system rehabilitated no one. The judges involved in drunk courts disposing of cases of public intoxication in 50 second "trials" frequently expressed their discontent with the system. In the last year Toronto judges began to interpret the spirit of the law by giving out suspended sentences, so that convicted men were not sent to jail.

In this new situation when the new detoxication and rehabilitation units are only beginning to be organized what is happening to the men who formerly were caught in the police nets? — men like C.S.G. who in 1968 had had an average of 18 incarcerations a year since discharge from the army in 1945, or M.S.M. a skilled tradesman, who had spent 18 years on Skid Row and whose jail terms for intoxication totalled 12 of those 18 years.

Indications are that some of them will die, quietly and unnoticed. The reason? For years they have been trained to be dependent on the police and the jails to break them away from drinking. Periods in the cells built up their physical health and allowed them to continue their Skid Row life style. Whatever it did to their self-esteem the jail system did save men's lives. It also made them dependent on it.

Now the jail system is being with-

A view of Bon Accord, an experiment with alcoholics proving to be encouraging in results.

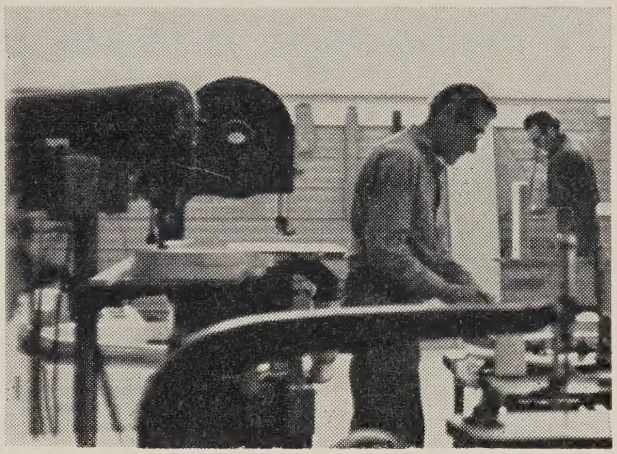
drawn. In the name of justice it should be withdrawn. As the royal commission of 1891 pointed out, the jails do not rehabilitate people with alcohol problems. It is not justice to handle the problem of alcoholism by treatment for the employed and affluent and incarceration for the unemployed and the poor.

But neither can we have true justice by simply not enforcing an unjust law or by simply changing the law. A law that has been enforced for many years has had inevitable results on many lives — in this case up to 20,000 lives in Ontario. Having thoroughly trained people in a system and made them dependent on it, society cannot suddenly leave them on their own without drastic consequences. One Skid Row man said if the jailing stops "50% of us will do something for ourselves and 50% of us will die." That is a high mortality rate. Of course most of us will not notice the deaths. These are men whose families have lost touch with them.

Does it have to be this way? There is clear evidence that it does not. The Addiction Research Foundation's experiment at Bon Accord has six years' experience in working with Skid Row alcoholics, and in general the results are encouraging. Among its conclusions are the following:

1. Many Skid Row people *want help*. They are ready voluntarily to enlist in programs which treat them with respect.

2. These people can be helped even with present inadequate methods. Bon Accord has seen a number of men restored to mainstream society and significant change in many others who are too damaged to live independent lives. It indicates that supportive communities permitting a high degree of freedom can be effective in controlling the alcoholic problem and promoting positive behaviour.


Working to pay their way at Bon Accord.

3. They make substantial contributions to their own rehabilitation. In the Bon Accord work program they have been impressive in their productivity. Given the opportunity they work well to help pay their way.

Accepting then that an alternate to the jail is possible the crucial question is whether society is ready to put the necessary energy and resources into developing a new system. It is possible that the new system, if it is well designed and managed, will cost no more in money than the old one. However, a large investment of intelligent, faithful human concern and effort will be needed to bring it into existence and to make it function. It remains to be seen whether or not our society has the spiritual and moral strength to accomplish the task.

A surprize programme — your calendar!

"The Time of the Just and The Human Is at Hand." — This is a quote from the first page of the *Presbyterian Church Calendar* — 1973.

We all enjoy looking at and using the Church calendar to keep track of appointments and special days and celebrations. Here is a suggestion for *using the calendar as the basis for a programme* on Faith and Justice.

1. Take apart the calendar and mount as many pictures as you can comfortably display on the walls around the room on coloured construction paper. (This will mean that the pictures have no captions under them.)
2. Ask members as they arrive to look at the pictures and answer the following questions in relation to each picture:

   What problem or problems related to faith and justice does this picture illustrate?

   What if anything has the church done about this problem?

   If it seems awkward to display the pictures on the walls pass them around.
3. Divide into groups of 2 or 3 and ask these small groups to share their thinking about a picture assigned to them. (You may not want to use all the pictures in the Calendar depending upon the size of your group.)
4. Bring the total group together and ask each of the small groups to report their feelings and findings.
5. In advance, type or write out the scripture reference and captions found under each picture as well as the information found on the first page of the Calendar under "Month by Month". For example: For groups working on *January* picture you would give the group the following information which they would compare with their own statements.

   Scripture Quotation — "He looked for justice but behold bloodshed; for righteousness, but behold a cry!"

   — Isaiah 5:7

   Caption — "TO CONTROL OR TO CHERISH? We know how to take care of the game fish better than anyone; yet we always end up getting arrested. It seems that whites do not know how to cherish, but only how to control." — a religious leader of North American native peoples.

   Month by Month — In January we look both ways at the question of the rights of aboriginal people: backward to the denial of these rights and years of oppression, forward to the restoration of these rights, not as special privileges but as those which belong to first-class citizens and human beings.
6. Have the small groups reassemble and give them the information you

have written or typed which they would compare with their own statements.

7. The small groups might then like to share their thinking with the total group.
8. The Worship Service could be based on the scripture portions under each picture plus the information on the first page of the calendar.

for the attention of: OFFICERS

To help counteract the doldrums of February, we have a new game for our readers. "THIS is **US**?" solves no problems — **but** it may set you thinking **how** to solve problems. It is best played by 2 - 5 people. They need not be concerned WMS women — though that helps. Sometimes someone outside WMS sees the answer more clearly. Players must speak only in turn. Score 3, if you have given an opinion; 5, if it is accepted; 7, if it is a solution. Deduct 3, if you have to pass. It isn't possible to make a perfect score — so take heart!

"THIS is US?"

1. There is no COC in our church because (a) The children have to come too far; (b) The WMS has never thought of supplying COC or Church-School leaders or teachers with COC study-books or materials; (c) No baby-sitting service is provided for leaders; (d) The meeting-room is too hot and dull.
2. We can do without **Friendship & Service** in our group. (a) It's cheaper without it; (b) Families look after their own; (c) We haven't time; (d) they wouldn't do it for us.
3. **Presbyterial or Synodical Annual Meetings are dull.** (a) There's too much red tape; (b) They **always** look back, not forward; (c) Delegates are never given the chance to state what they think; (d) Money is the chief topic discussed.
4. Our new President is doing a good job because (a) Our group co-operates with her; (b) She makes changes slowly; (c) Our Ex-P. coached her in the job; (d) She's been running the whole show anyway.
5. We **never** reach our allocation. (a) It's too high; (b) If we do, they'll raise it; (c) We don't believe in sacrificial giving; (d) The amount we give never gets published; (e) We never get it early in the year.
6. We don't need to plan our programmes. (a) We can always think up the hymns and Bible readings when we get there; (b) We won't have time for lunch if we have too much programme; (c) We can always get an "outside speaker"; (d) The study-guide does it for us; (e) We have too much business.

PHOTO: GOVERNMENT OF BRITISH COLUMBIA

Love

I love you,
Not only for what you are,
But for what I am
When I am with you.

I love you,
Not only for what
You have made of yourself,
But for what
You are making of me.

I love you
For the part of me
That you bring out;
I love you
For putting your hand
Into my heaped-up heart
And passing over
All the foolish, weak things
That you can't help
Dimly seeing there,
And for drawing out
Into the light
All the beautiful belongings
That no one else had looked
Quite far enough to find.

I love you because you
Are helping me to make
Of the lumber of my life
Not a tavern
But a temple;
Out of the works
Of my every day
Not a reproach
But a song . . .

Congregations and Social Justice

by REV. WAYNE A. SMITH

"Faith and Justice is the theme of this issue of the magazine. Is it really possible for congregations to do something about both sides of this theme? Churches usually realize that they can and should do something to encourage and strengthen *faith,* but *justice* may be another matter. Should congregations get involved with social justice? Many voices answer no.

In the first place, social justice seems obviously to be a legal and political responsibility, which suggests that the church has no business here since it is not expert in the law, and politics is a dirty word.

In the second place, church members sometimes are very selective in their concern for the victims of injustice, and confine their attention to those who are of the "household of faith".

In the third place, there is a certain lack of imagination when it comes to considering what churches can do in the field of social justice. About the only thing that the church is able to do is encourage and equip its individual members to do justly in their daily dealings. The only alternative seems to be for the church to act as a political lobby or pressure group, and these tactics are widely regarded with distaste.

There is in fact a large field of activity lying between these two extremes which congregations usually leave unoccupied. It is well and good to encourage Christian individuals to work for social justice in their daily lives, although the fact is that we fail to do a really good job even at this. But there are also things congregations can do which are within their resources, which are in keeping with their gospel, and which can be done corporately.

Look around your community and you will see some problems which call for such corporate action by the body of Christ. Is there discrimination in hiring or housing practices? That is a problem in social justice. Is there discrimination between what is available in educational or professional services for the poor and for the affluent? That is a problem in social justice. Are the government, the industries and householders of your community too concerned about growth and progress to care about the effects of what they do on the environment? That is a problem in social justice. Does your community patronize the poor by giving them Christmas hampers and regard them as anarchists when they want to have their say about what goes on in their community? So is this a problem in social justice.

These are the things that require a corporate, Christian witness and there are several obvious things a Christian congregation can do.

One. Expose the gaps. Find the people in your congregation that can tell you something about your community and help you identify the gaps in social service to the welfare mother, the pensioners and whatever. You may learn something about the insults and the humiliation such people experience.

Two. Dramatize the problem. I do not say "over dramatize," but dramatize it. Bring it out into the open so that everybody can see it.

Three. Probe the issues. In order to find out the causes and the solutions we have to probe, ask questions, analyse the problem. To achieve this, you have to bring people together to talk about it, even though they may be far apart in their view or condition in life, but the church usually is in an excellent position to bring them together.

Four. Work for reconciliation and wholeness. We have a mandate from the Gospel and we have the promise of the Holy Spirit to bring good news and to work for healing in the lives of individuals and the communities where individuals live.

Do we not have a responsibility to work for justice in society as well as in the church's own membership? Read James 2:1-13. And consider the fact that the thing that bewildered and enraged pagan officials of their time was that the early Christians, during the first several centuries A.D., upset the social order by feeding prisoners left to rot in the jails and treating slaves as if they were human. They did not restrict their social action to members of the Church. Nor should we.

LARGE PRINT MAGAZINE FOR VISUALLY HANDICAPPED NOW AVAILABLE

It all started back in the 1920's when a great Christian woman, Helen Keller, challenged the churches to provide the blind with something more than the Bible in Braille. Sighted people, she said, had many other types of Christian literature to inspire and challenge them. "I cannot rest easy while my fellow blind stand lonely and unhelped outside the gates of light."

Out of this, the John Milton Society for the Blind got started, and with Helen Keller its President became successful in 1932. Magazines for adults and children, a talking book and even recorded Sunday School lessons followed, and now, a new magazine **Insight Magazine.** It is a 16 page Christian magazine in large type for the visually handicapped who cannot read ordinary print. However, the Society points out that their project is useless unless those who need "Insight" hear about it. Find those in your community who could profit by this or any other literature mentioned, and send their names to:

John Milton Society for the Blind in Canada,
154 University Avenue,
Toronto 110, Ontario.

The magazine "Insight" will be sent free on request.

Letters to the Editor

I trust that you may be able to help bring a more unified vision of communications in our church. I am very pleased with the work of the Glad Tidings over the years. It has given me news unobtainable elsewhere, including the Christian Century, World Council EPS News Today, etc.

The main objection I hear concerning the Glad Tidings is the one practiced against the Record fifteen or twenty years ago — "There is never anything from our part of the country." That of course, is not altogether true if they would examine the general articles. This is mainly the work of local newsletters, bulletins, public newspaper, etc., I feel.

So, I hope people may begin to use Glad Tidings to broaden their vision of the church and to supplement the Record with your excellent publication. May God richly bless you.

Saskatoon, Sask. *Raymond E. Glen*

* * *

We have found the Glad Tidings more interesting from month to month. The December number is especially enjoyable with its Christmas service, Christmas messages as well as the articles about Christmas in several mission fields in other lands.

Stratford, Ontario. *(Mrs.) Margaret Howald*

If I were not a Presbyterian, concerned with the WMS to advance the cause of Christ, I would cancel my subscription after reading through November Glad Tidings.

When we recommend reading material to Christians it is material which will: (1) encourage their love for Jesus Christ, (2) deepen their knowledge of Christ's love and faithfulness towards them, (3) cause them to love and work for others, and to share Christ's special and personal plan for each life.

November Glad Tidings did little to accomplish any of these goals. Much of the magazine sounded like a secular woman's magazine (e.g. Chatelaine . . . and they serve their own purposes). But Glad Tidings was intended to promote the life, work, word and peace of Jesus Christ.

The Glad Tidings should not be concerned with the lauding of the creature woman as the central issue. There must be an intense concern (especially in our day) for articles which will report and instruct so that Christ's name and work is proclaimed and honored.

Stoney Creek, Ontario. *(Mrs.) P. A. Allison*

Would like to say how much we enjoy the Glad Tidings and especially the November issue. It is so nice to see some of the Ladies who have worked so hard honored at last before they leave us. I know several of those mentioned and know the hours and hours spent without much thanks from the rest of us. We use the Glad Tidings at all our meetings, although there isn't much missionary enthusiasm in our group.

Thank you for your kind letter and hope you have great success in your new position.

Olds, Alberta. *(Mrs.) Margaret Ross*

* * *

The Senior WMS of Cooke's Presbyterian Church, Chilliwack, B.C. wishes to commend you on the excellence of the December, 1972 issue of "Glad Tidings".

It is crammed with very worthwhile items. The Christmas service was very meaningful. The reports, stories, verses — even the pictures were interesting. Thank you for making them available to us.

Chilliwack, B.C. *(Mrs.) Agnes M. Mackay*

* * *

The Presbyterian Women of St. John's Presbyterian Church, Cresswell, wish to convey their thanks to all who contribute to the publishing of Glad Tidings, for a job well done in 1972. The issues have been most inspiring and helpful in planning our meetings and in our day to day lives.

Manilla, Ontario. *(Mrs.) Joy Noble*

We welcome you as our new Editor.

I enjoy reading the Glad Tidings. It seems so filled with interesting reading I want to read it as soon as it comes. There is much for the church member as well as WMS member.

Mrs. Young is to be commended also for her splendid work.

Barrie, Ontario. (Mrs.) Mabel Rawson

* * *

I have just finished reading the December Glad Tidings from cover to cover. As I have received from the several messages and articles contained therein what I feel is a clear perspective of the true meaning of Christmas, I am compelled to take a moment to let you know that I think it is a very fine issue indeed.

Also, I must add that for many Glad Tidings readers the inclusion of Christmas dinner recipes and the "Decoration Boutique" will be an unexpected, but nonetheless pleasing, innovation.

Ottawa, Ontario *(Mrs.) Isabel McLaren*

* * *

I trust that your efforts to increase circulation will meet with general success and that the Glad Tidings will more than ever be a means of interesting the people of our Church in the carrying on of our responsibility in making the Gospel of Jesus Christ known at home and abroad.

Sydney, N.S. *Rev. E. H. Bean*

A COMMENT ON OUR THEME STUDY

by CLARE HAGAN

"Why God, *why*?" The tragic eyes of Tevye were turned heavenward, and this tortured cry voiced a desperate need to seek an answer to this age-old question of why the innocent suffer, and why man's inhumanity to man.

Tevye, the hero in "Fiddler on the Roof" had the disadvantage of knowing only the law of God as it is found in Old Testament scriptures. With his usual dry wit and humour, he recognized that if the law of retribution, "eye for eye and tooth for tooth" were followed completely, there would be "a great many people toothless and without hair."

For those of us who have the light of the New Testament, there is the dawn of new understanding. Nevertheless, we find ourselves surveying our today's world with troubled eyes, and like the psalmist of old, we say, "How long, O Lord?"

We hear skeptics around us — or is it an inner voice, asking, "if God is just — why does He allow the tragic events depicted in everyday newspaper headlines to happen?" Not only those telling of world problems, but also of the secret sorrows of personal lives which our humanity knows only too well.

Of course there is the seemingly mundane and mercenary side of the question of what is just and fair. Work load, working hours, conditions, wages, taxes and expenditures are common topics of conversation or complaint. The bargaining table is heavy with such problems, as two opposing groups stake their respective claims to justice.

Jesus of Nazareth came walking into the midst of such strife and mental turmoil and was asked about justice. What is fair? His reply burst the bands of our usual concept of justice. Jesus answered the question with a parable about a man who owned a vineyard and what that man did about the question of labour.

To see a new dimension in the meaning of justice, read Matthew 20: 1-16, and consider the following questions:

1. The parable suggests that God is not bound to deal with us according to human ideas of justice and fair play (vs 13-15).
   Then how does He deal with us?
2. The labourers worked hard once they got into the vineyard whether early or late. What motivated their work?
3. What motivates church people to work? Make a list of all the motives. Which are good and which are bad? How do you decide

which are good and which are bad?

What reassurance is held in the gracious words found in Isaiah chapter 61. Those words tell so plainly that God does look upon the human scene with deep compassion and concern. "Good news to the poor: release to the captives: sight to the blind: liberty to the oppressed."

Still more incredibly His Son, as the prophet of Nazareth, was later to reaffirm this deep concern by using this prophecy in the synagogue of His hometown.

"Incredible that God Himself was making such a declaration in and through this Nazarene," reasoned His townspeople, and so they rejected Him. Nevertheless, the promise had been made and there it stood confronting all who had heard and witnessed the incident. This confrontation has followed the generations down through the years, and in doing so presents the whole question of faith.

Faith is such a little, unpretentious word. Its dimensions are limitless. It enfolds words like belief, trust, conviction and allegiance. Yet when we use them to define the word faith, we find them rather cold and impersonal. Helplessly, we fall back on an old expression and say we understand it a little when we see the 'faith of a child'

Nonetheless, the ultimate in faith was demonstrated for us in the agonized words from the cross, "My God, why hast *thou* forsaken me . . . into Thy hands I commend my spirit."

But lest we become complacent, and credit ourselves with having held onto our faith through times of testing, the words of the apostle Paul stand forward to remind us of our human frailty — that our faith can become cold and loveless — perhaps even a religious pose or profession. "Though I have all faith, and have not love," says Paul, "I am nothing" (1 Corinthians 13).

Perhaps this will help us to see something of the meaning of the parable of the last Judgement (Matthew 25: 31-40) where Jesus says in effect that if our faith does not show itself in concern for others, we are not His. In other words, faith too is perishable, unless justice is done.

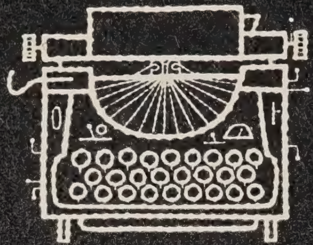
The demands of faith and justice seem simple enough. Long ago the prophet Micah pondered wonderingly, I think, when he said, "And what does the Lord require of you, but to do justly, love mercy and walk humbly with thy God?" Consider these questions:

1. What in your opinion is the ultimate injustice in any society?

2. To whom do you think Jesus was referring in the phrase, "My brethren"?

Discussion of the relationship of faith and justice calls forth so many questions that further thought on the subject could expand into much useful discussion in groups, or as personal study. The little booklet,

Continued on page 38



This 'n' That

"What is *faith*? It is that which gives substance to our hopes, which convinces us of things we cannot see." Hebrews 11:1.

"Defend the poor and fatherless; do *justice* to the afflicted and needy." Psalms 82:3.

Faith and Justice is one of the themes for study in the church in 1972-73. Several books have been written for us to read and to use in discussion groups.

"Get Out There and Do Something About Injustice" by Margaret E. Kuhn
Friendship Press . . . . ($1.95)
is described as a "study-action" manual. The author chooses several areas of life and living which need examination. Each chapter outlines a problem, gives a theological reflection and gives study-action suggestions for a group to discuss and decide on action which might be taken. The subjects considered include; Signs of these Times (a consideration of the cultural revolution, protests of youth, liberation movements among oppressed peoples); Where is the Church? (declining numbers, apathy among some members); Institutional Renewal (the church and church related institutions, what are their roles?); Ministers and their Ministeries (all of us are Ministers, lay and professional, male and female). The final chapter gives two case histories of co-operative efforts to effect social change.

Living on Tiptoe, Jo Carr.
The Upper Room $1.25

This book of devotions for "families with children" will no doubt be welcomed by parents who wish to have family worship in the home. It is not dated but is prepared one for each day for nine weeks, on a specific theme, such as "In the beginning God, Unrepeatable Me, A Matter of Growth," as well there is a week of devotions for Christmas, services for the four Sundays in Advent; for special events, such as January 1st, March 17, Easter, first day at school and New Year's eve. Also included are mealtime prayers.

As well as being a book for families, "Living on Tiptoe" would make an excellent addition to a church library for the use of weekday group leaders or church school teachers.

FACETS OF FAITH
Friendship Press ....$ .75
Four discussion starter plays are in this book. The first play, "The Convert," takes place in India and would be a good one to use with this year's study. The play requires three players — two parents and their daughter. If you have a joint programme with your C.G.I.T. group, you could use this and both girls and adults would be involved.

You do not need to memorize parts for these plays. It works very well to have the parts read from the book and then have a discussion about the play.

The other plays are about hunger which is present in many parts of the world and about differences between Japanese and Western behaviour patterns.

Grace at Point Zero — Loren E. Halvorson
Friendship Press ....($1.75)
This book has been set in the year 1986. A group of people "look back" at the activities of the church during the 70s. It uses documents, conversations, reports and research to examine faith in action in our day. This method challenges us to evaluate our efforts, our intentions and our short comings. It suggests many possibilities for service and action.

Books formerly reviewed:
"See It! Do It!" By David Ng.
"Imposters of God" by William Stringfellow

To Set Things Right — Justin Vander Kolk
Friendship Press ....($1.25)
A Bible study based on the theme faith and justice. This is a fascinating study as well as being a valuable book to read. The author challenges us to think about our faith in action. He considers this under the following headings: The Prophets Speak; Christ's Ministry Begins; Faith and Justice in Paul's Letters; John's Views on Faith and God's People and God's Earth. Dr. Vander Kolk probes deeply into the biblical view of faith and justice. The author is a popular leader for conferences and Bible study groups. His book is a valuable addition to any collection of study books which you may have.

Movies and Films

Among Christian people it has become almost commonplace to hear a decrying of the modern cinema. And it is not hard to understand why. One needs only to look at the advertisements in the local newspapers to be repelled and appalled . . . repelled at the vulgarity and appalled that an industry that has in the past and still possesses—the potential to give good entertainment has fallen so low. The emphasis seems to be solely on sex and/or violence.

And yet in this brief space, I want to encourage you to move beyond the advertisements to discover some of the truly excellent motion pictures that are being produced.

For my own part I have long since ceased to pay any attention to the advertisements beyond using them to discover where a particular movie is playing. My decision of whether to see a picture or not is based on at least two or more reviews.

The motion picture has truly come of age. It can no longer exist purely as an entertainment medium. Television offers too many entertainment options every evening to permit the cinema to compete at that level. The motion picture theatre however can and does offer a different experience. For there, as the lights go down, distractions are minimized and you are absorbed in a totally new world. That absorption can become a vehicle for new and enriching experiences in which you can ponder some of the deep questions and issues which confront people in our society. New insights, challenging concepts, fresh dimensions of understanding between people are observed and shared as we become emotionally involved and find ourselves moved to tears or laughter — to anger or sympathy.

Be selective in the motion pictures you see and in those you share with others. There is much to criticize in the films being presented on the commercial market, but there is much that is good, too. As in all other realms of commerce it is the profit that determines the future. Let us not encourage the cheap and tawdry, the vulgar and violent by our support, but let us not sacrifice the significant and the beautiful in a wholesale rejection of the cinema.

It is our hope that over the next few months we may be able to supply some further guidance for your movie selections.

—Rev. Harry Crawford

Deaconess Council

The Role Of The Deaconess Examined

by DOROTHY KRESTEASEN

During its three days of meeting, the Deaconess Council was faced with many pertinent issues. Perhaps the most dominant was the role of women in the Church. Though many would not like to identify themselves as members of the Women's Liberation Movement, many felt that the days were long past for our role to consist mainly of hanging curtains, cleaning floors and baking cookies. Though to some these may be meaningful activities and add to the aesthetic and culinary environment of the church, there are other very meaningful parts for us to play. Foremost among these, was to have a voice in the various courts of the Church.

Surely there is some room for us, especially in areas where policy is being made about Deaconesses and their work. Congregations should urge the election of more women elders, and they should also appoint women elders to the General Assembly. As an Education Resource Person, a deaconess can be part of a successful team ministry in any church or community in which she serves. Are we really looked upon as "co-workers" by ministers and church members alike?

Another strong issue was non-church ministries for Deaconesses. Some have found themselves serving as secretaries, or librarians within the Church and have resented being reclassified as "inactive" when they were very active in their service to the Church. This led to a general review of the term "inactive". One can only be inactive as any Church member — a very poor term and one that needs re-thinking. It was generally felt we should be working toward a less structured approach in church life and work.

In one study, one of the main functions of a Deaconess was listed as "community organization" — to help people to lead meaningful lives from day to day; "to have people re-educated in the fact that their Christian faith evolves in mission and that involvement in community is an expression of faith." The delegates advocated that there be meaningful dialogue between church and community in order to define "mission". Our mission may be quite different from community to community. It simply means bringing the Church to our neighbour. It was felt that parochialism could be contradicted by the witness of the faith, the life of individual Christians; the spoken word; and education in the church school for adults as well as children. There was also a suggestion to try to set up "home churches", a success in some areas.

I am sure these issues are not new. They are merely being spoken by younger voices who seek a greater liberation from the images of the past, and who need to re-establish their role and their image in the society of this generation. Dr. Powell noted the Church is always a generation behind. Let us hope we will now catch up.

Miss Helen Mackintosh, M.A.
Editor, Glad Tidings
1935-1948

Many readers of Glad Tidings will be saddened to hear of the death of Miss Helen Mackintosh in Brantford, December 19, 1972. Many will remember with gratitude her contribution to the Women's Missionary Society, W.D., as for thirteen years she edited Glad Tidings, making it a magazine of which any church could be proud.

During her years as editor she gave unstintingly of herself. Those across the Society and in the office who worked with her were grateful for the wide knowledge and the training received under her direction. Following her resignation as editor Miss Mackintosh made her home with her sister in Brantford, where she was a member of Central Presbyterian Church.

a small reflection

by agnes pierce

The Fruits of a Prayer Life

> *Therefore I say unto you, what things ye desire when ye pray, believe that ye receive them and ye shall have them. Mark 2:24*

Thank God for this prayer promise! These are Christ's words and we do well to believe His words.

I am sure that all Christians have at some time or other received answers to their prayers — one of the greatest joys in Christian life is to receive answers when we pray.

True prayer can only be maintained by feeding on the Word of God, and true Bible study must lead to prayer, communion with God, and dependence upon Him for understanding of the great truths therein. It is the fan of divine life, the most noble part of the believer's spiritual armor. "Praying always" says the Apostle Paul. "Watch and Pray" says the Lord, "that ye enter not into temptation." He means that our souls must be kept in the praying attitude. Prayer brings and keeps God and man together.

Jesus Christ prayed for His disciples, His followers, members of His body. They were not of this world even as He was not of this world. This was how He presented them to His Heavenly Father. He also prayed for those who would believe in Him for all time. Our reference to this is John 17.

Many events have come to pass because people have prayed. Dr. Judson's success in God's work is attributable to the fact that he gave much time to prayer. He impressed an Empire for Christ and laid the foundations of God's Kingdom and His work in the heart of Burma. How many more we could mention as John Knox, John and Charles Westley, Catherine Booth bed-ridden with cancer, were powerful in prayer. It was Jonathan Edwards who said prayer was not simply a duty of his profession, but a privilege.

Have you not heard sometimes of a Church teaming with spiritual life, power and success where people are drawn to come? Its influence reaches far and near in the district — oh yes, good reports spread. In every instance it is because there is a praying people, or one or two anxious people who really pray, or a pastor cries out to God for his people. The Great Welch Revival started because two or three prayed earnestly, and continued to pray.

As I grow older, I find there are some things I cannot do that I once enjoyed doing very much, especially among the young people. But, I have felt keenly that we live in a rushed, prayerless age, and praying is now my greatest responsibility. It is not by "might nor by wisdom" as some suppose, but by prayer. Jesus Himself prayed many nights alone on the mountain to His Heavenly Father. I'm sure the earth was often damp, the dew heavy, or maybe sometimes a light rain would fall. Surely we can give Him a little time in our cozy rooms? Then you will enjoy the fruits of prayer.

Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to Faith and Love
Brings every blessing from above.

IN THE NEWS

Mormons "Adopt" Wayward Sons

POINT OF THE MOUNTAIN, Utah (EP) — Six times a month, Mormon families visit Utah State Prison to see their "adopted" wayward sons — 60 per cent of whom are not members of a church.

The prison chaplain, a Mormon, calls it "the most successful prison rehabilitation program in the world."

The church has also taken steps to start the family-to-prisoner program at prisons in Texas, Nevada, California and Oregon. Officials said that of 140 released prisoners who were given adopted families during their terms only two have returned to prison in the program's five years. This compares with a national prisoner return rate of about 70 per cent, said Richard Summer, a Fort Worth chaplain.

Mission Nears Goal of Evangelizing India Telephone Subscribers

WHEATON, Ill. (EP) — The task of presenting a copy of the New Testament to the more than 1.2 million telephone subscribers in India, Sikkim, Bhutan and Nepal is nearing completion, according to Rochunga Pudaite of Partnership Mission.

Pudaite's global vision includes a timetable for other nations to reach all the world's leaders by 1982.

The mission leader, whose grandfather was a headhunter of the Hmar tribe of Northeast India, was inspired last year to undertake the present telephone-book strategy when he found 98 per cent of all telephone users in his native India speak English and consist of the influential and educated élite.

Drug Habits Seen 'Inherited'

WASHINGTON, D.C. (EP) — Drug taking is a form of learned behavior handed down from parent to child, according to evidence produced during an extensive study of teen-age drug use.

The use of alcohol, tobacco and other mood-changing drugs by parents may affect their children through an attitude favoring drug experimentation which they may unintentionally pass on to their offspring, a team of Canadian psychologists has found.

The American Psychological Association here reported that in a two-year study of drug use among 8,865 high school students in Toronto, the psychologists collected student responses indicating a positive link between parental drug use and the frequency and amount of drugs used by their children.

The research project was undertaken by the Alcoholism and Drug Addiction Research Foundation of Toronto to help behavioral scientists gain a better understanding of the underlying causes of drug abuse in order to combat it more effectively.

Navajo Leadership For Navajo Ministries

Since 1901 Ganado Mission has served the Indians on Arizona's Navajo Reservation. But now the mission has entered a new era and Allen Hill exemplifies what is happening. After twenty years away in a variety of jobs, Allen Hill returned to the Reservation to serve his fellow Navajo. Since January, 1970 he has been lay evangelist in charge of the Navajo work at Ganado Presbyterian Church, and is now in study toward ordination. "Today", he says, "the work of what used to be the mission is being carried on entirely through the church by our Navajo Christians. To bring the love of God to the Navajo and to win souls to Christ, I believe it has to be done by our lay workers."

Presbytery, in fact, has recently certified five volunteer lay preachers to serve the reservation. Says Allen Hill: "We have heard the Word for seventy years from our white brothers and now we Navajo Christians will continue to spread the Gospel among our people, and also among the whites and blacks, to the outermost parts of the reservation."

Korean Cab Drivers Witness For Christ

Recently a fraternal worker in Seoul, Korea, rode home in a taxi. He asked the driver whether he was a Christian. The man had had two years in the Andong Bible Institute. But he was much ashamed. He was not attending church now. He had a good alibi, for taxi drivers work from 5:00 a.m. to nearly midnight, and are dog tired on their few days off. Because of the casual conversation, this driver now belongs to the Christian Taxi Drivers Association.

The Association has about ninety members in Seoul. There are branches in other Korean cities. The organization helps members get their working hours adjusted so they can attend church with their families. In Seoul, the members meet once a month for worship and fellowship. Many distribute Christian literature to their passengers. A small sign on the windshield of the cab announces: "Your driver is a Christian and wishes to invite you to become one also." A number of passengers have become interested in the Gospel through this quiet witness.

American Visitor Interviews Top Protestant Church Leader in China

Bishop K. H. Ting, President of the Nanking Union Theological Seminary, and his wife, Su Mei, are living in Nanking, according to Miss Maud Russell, a recent visitor from the United States. Bishop Ting told her that the Seminary carries on, but for the present classes are not being held. Miss Russell compared this seminary with other institutions in China which, she was told, are open but not operating at normal level during this period of transition and rectification following the Cultural Revolution.

In response to a question about the churches, Bishop Ting replied that he knows of churches where religious services are well attended. He specifically mentioned Chekiang Province, the diocese of the Shengkunghui to which he was once assigned, saying that some churches "were filled with people." However, he made no mention of the Shengkunghui. Although he still uses the title of Bishop, he said that he is not functioning now as a bishop, but rather as the President of the Nanking Union Theological Seminary.

Miss Russell said there was no further discussion of the Protestant church, or of other religious groups or leaders in China, nor of Bishop Ting's personal activities.

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THE WMS AT WORK

Time For Fellowship

It was a rainy, slippery night but extra tables had to be found to accommodate the one hundred and fifty women and children who attended the annual Pot Luck Dinner hosted by the Anna Cooper WMS group at Willowdale Church, in December.

Following the dinner, members of the COC, gaily arrayed in glittering Christmas costumes, took part in a Christmas exercise; Explorers presented "Charlie Brown's Christmas" introduced by Chief Explorer Leslie Quosai; CGIT members gave their rendition of the Indian Sari Dance from this year's mission study.

In the worship service, based on the Gospel of St. John, chapter 1, led by associate member Mrs. Sheila Bailey, the reminder was of the deep meaning of the gospel message which we as God's children should share, especially at the Christmas season.

Tara

A plan to help brighten the hours of patients at Tara Nursing Manor has been implemented by the Hannah-Ruth Society of Knox Church. The idea is to maintain a link with the village for the senior citizens who greatly appreciate the entertainment, an old time chat and cup of tea. The regular visits, singing children, readings, coloured slides, devotionals and hymn-sings are an important part of life in the Manor.

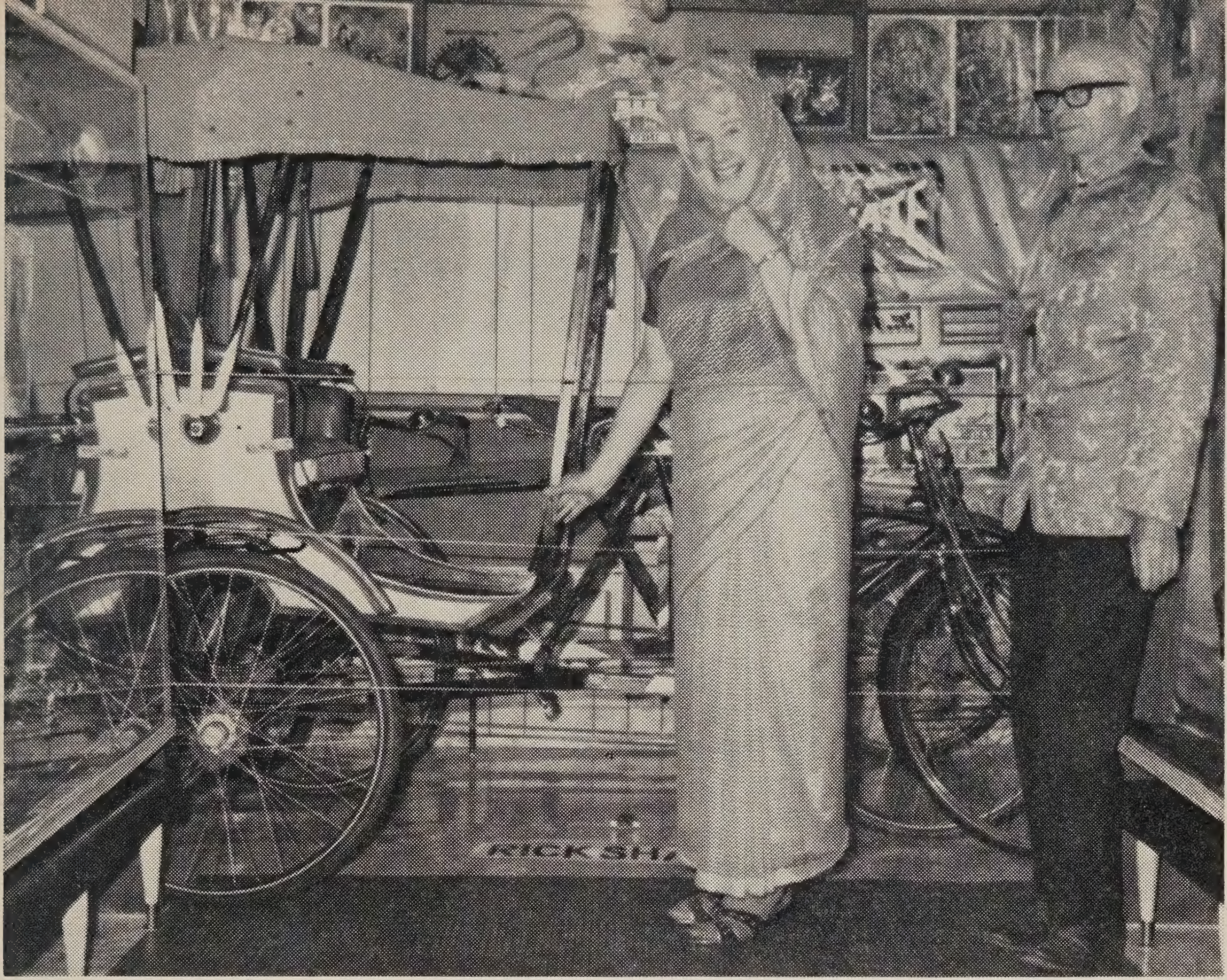
Montreal

Missions and the Gospel was the theme of a conference in Montreal jointly sponsored by the WMS and Presbytery of Montreal. Rev. L. R. Renault provoked thought by questioning "What do we think of Christ," and was followed up by a reaction panel composed of Miss Giollo Kelly, BWM; Mrs. Jocelyn MacKay, Social Worker; Miss Elizabeth Kennedy, Presbyterial President; Dr. A. G. MacDougall, Minister, Rev. Paul Scott, former IVCF worker and Dr. R. C. Cully, McGill Faculty of Religious Studies. Their focus was practical ways of effectively witnessing today.

Seminar workshops included the topics Restless Youth Seeking a Faith, Mission and Money, Mission in the Inner City, Mission in Suburbia, Mission in a non-church setting and Mission and Men.

Chippawa

The need to live lives as Jesus did, with dignity and discipline was stressed by Rev. Jen-Li Tsai as he gave an up-to-date report on the Christian Church in Taiwan to the interdenominational service held by the Anna Gray Auxiliary. Mr. Tsai was on an assignment in evangelism in Canada as part of the events marking the 100th Anniversary of the coming of missionaries to Taiwan.



Inside the India Caravan, the culture of India is displayed. A mobile unit, the caravan will visit all of Canada. Visiting such centres stimulates interest in study themes.

Kamloops

The WMS of St. Andrew's had a most interesting introduction to the study of India for this year. The "India Caravan" was in town, and to concentrate on the culture of India, the group visited the mobile unit. The owners, Mr. and Mrs. Ed Fenton from Alberta had been in India under the auspices of the Canadian Baptist Foreign Mission Board, and returned to tour Canada with a caravan of items to illustrate the life in India.

A valuable insight into the life and culture of people in India was gained and did much to enlighten and interest the members on their study.

London

Books, a valuable gift for the M.E.B.E. Graduate School for Nurses in Indore, India, were sent by the Goforth Auxiliary of the New St. James Church. The school is expanding courses offered to include a Post Basic Degree course to supplement their present Ward Sister (Head Nurse) and Nursing Administration courses. The new program is to include a diploma in Nursing Education-Supervision and Public Health Tudor. Additional news from the school tells of a gift from the Government of West Germany of a building for larger library accommodation.

Niagara Peninsula

A fall conference of preparation for the mission study of the coming year was the sight of great workshop activity in Drummond Hill. Rev. W. J. McKeown set the pace by referring to David Livingstone and challenging the delegates to remember the experiences of God's servants as they endeavoured to bear witness to God's love in today's world. The workshops were designed to cover various levels of missionary study, and materials were presented for involvement of the youngest and oldest. The increasingly popular Hymn-sing was also included in the day's activities.

Continued from page 27

'God is Just Now' is a Bible study work book prepared by a joint committee of The Presbyterian Church in Canada, designed to stimulate our thinking and stir up our faith and commitment to God as it guides us in a study of His Word to us through scripture. The questions which were here presented are a sampling from the booklet which may be procured for 10 cents a copy by writing the WMS Book Room at 50 Wynford Drive, Don Mills, Ontario.

INDIA — ONE SIXTH OF THE WORLD'S PEOPLE

Study Resources for 1972-73

For Adult Groups

A packet containing the book ASK AN INDIAN ABOUT INDIA by Blaise Levai; a 48 page Guide on India for Adult and Youth Groups; Mimeographed material giving additional programme ideas and Worship Suggestions $2.25

For Teenage Groups

MINITREK TO INDIA packet contains the resource book MOTHER INDIA'S CHILDREN by Edward Rice; A booklet about India prepared by Information Service of India; and Suggestions for five programmes prepared by Mary-Lou Funston and based on resource materials in the packet; notes about Affiliation with the W.M.S. and other information $2.25

For Children's Groups

For Juniors (Explorers) the packet includes a reading book COME INSIDE INDIA by Marion Van Horne; INDIA FROM A TO Z with stories, puzzles and games; a guide to assist in planning programmes and material on a Learning-Giving Emphasis and a Picture Sheet $3.00

For Primary (COC) the packet includes a reading book THE SECRET OF THE DRUMSTICK TREE by Jane Day Mook; Primary Teacher's Guide HOW INDIA FEEDS THE HUNGRY by Mary Anne Cavicchi; material on a Learning-Giving Emphasis and a Picture Sheet $3.00

Available from the W.M.S. Book Room, Women's Missionary Society W.D. Room 100, 50 Wynford Drive, Don Mills M3C 1J7 Ontario.

In Remembrance

Name	Church	Presbyterial
Mrs. M. M. Coles	Knox, Acton	Brampton
Mrs. R. M. MacDonald	Knox, Acton	Brampton
Mrs. Edgar McDowell	Knox, Acton	Brampton
Mrs. Jessie Calder	Knox, Agincourt	East Toronto
*Mrs. James Evans	St. Mark's, Don Mills	East Toronto
Mrs. A. J. Logan	First, Edmonton	Edmonton
Miss Williamina Nicoll	First, Edmonton	Edmonton
Mrs. Ethel Ferguson	St. John's, Cornwall	Glengarry
Mrs. Robert Smith	St. Luke's, Finch	Glengarry
Mrs. L. Blue	St. Andrew's, Belleville	Kingston
Mrs. O. J. Reed	St. Andrew's, Belleville	Kingston
Mrs. J. Clark	Westminster, Smiths Falls	Lanark & Renfrew
Mrs. A. J. Lowry	Westminster, Smiths Falls	Lanark & Renfrew
Mrs. Beulah Stinson	Westminster, Smiths Falls	Lanark & Renfrew
Mrs. Emma McInnis	St. Andrew's, Eldon Station	Lindsay
Mrs. D. McEachern	New St. James, London	London
Mrs. Mary Collie	Knox, St. Catharines	Niagara
Mrs. James Brebner (formerly Mrs. R. G. Mackay)	St. Paul's, Ingersoll	Paris
Miss Mabelle Annett	Guthrie, Alvinston	Sarnia
Mrs. E. (Lilian) Kimberley	Calvin, Saskatoon	Saskatoon
Mrs. William Turner	Vancouver, B.C.	Westminster

*Correction

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Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is sadness, joy;
where there is darkness, light.

O Divine Master,
grant that I may not so much seek to be consoled,
as to console;
not so much to be understood,
as to understand;
not so much to be loved,
as to love.

For it is in giving that we receive,
it is in pardoning that we are pardoned,
it is in dying that we are born again to eternal life.

St. Francis of Assisi

GLAD TIDINGS

MARCH, 1973

GLAD TIDINGS

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Laura M. Plummer

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Together,

Let's Celebrate

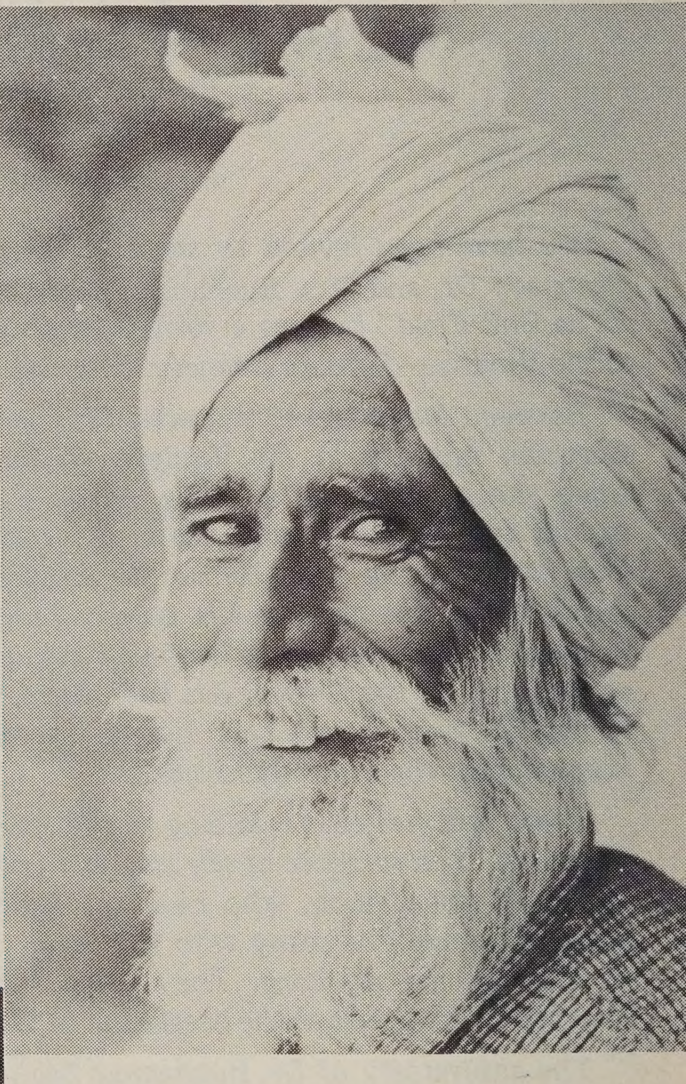
We have been invited to share in the celebration of an anniversary. Seventy-five years ago Dr. and Mrs. Buchannan began missionary work in Amkhut. From that time "The Bhil Field" became a vernacular phrase in our mission language. Today that area is the Vindhya–Satpura Deanery, Diocese of Bhopal Church of North India.

Between March 11-15 a special Mela is being held to celebrate seventy-five years of Christian ministry in the Vindyha–Satpura area. Representatives from Canada will share the celebrations in India. We in Canada must celebrate too. Our celebration should have special significance in our spiritual life. We can understand the power of God as we realize what He can do in human lives when men and women give themselves to be directed by His power. Through the seventy-five years, Bhil men and women, Canadian men and women have allowed God's way to be theirs. As a result of change in lives the Church has been formed. Gifts of mind and spirit which God gave to the Bhil people have been put to the task of making life better on earth as well as preparing for the heavenly kingdom.

There will be great rejoicing at the special Mela and giving thanks to God for His great love. The evidence of His love and power is visible in the people who now are the leaders in the Church, who head the institutions and are the workers in them at all levels. There will be many who will return to their home place from all parts of India to share in the rejoicing. They come from all walks of life, back to where they accepted Jesus Christ as the revelation of God.

The anniversary of Dr. Buchannan beginning work in the "Bhil Field" is deep cause for our thanksgiving. We too have had a revelation of God's love and power as we have shared these years with our Bhil brothers and sisters.

75 YEARS !



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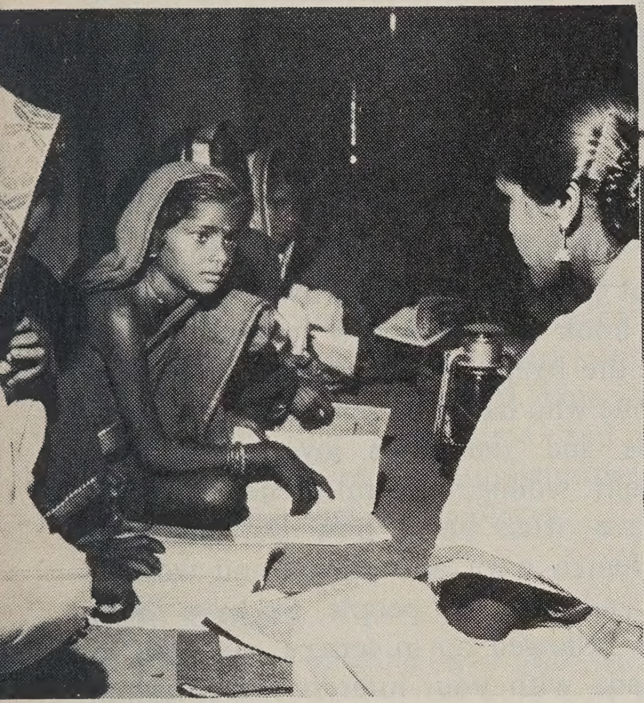

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Some Reminiscing on India

by IDA WHITE

"I have planted, Appolos watered but God gave the increase." (1 Cor. 3:6,7) What a joy it is to be one of the laborers in this great vineyard God has given us. As we come to the celebration of the 75th anniversary of the work of the Church in the Bhil Field, we have so much for which to give thanks to Him who loves us and gave Himself for us. What a privilege to share this love and joy with others!

In 1898 Dr. & Mrs. Buchanan, both medical people, arrived in Amkhut. Amkhut and the area around was a jungle with wild animals: hyenas, tigers, jackal, foxes, deer, monkeys and particularly during the rains, lots of snakes. The tigers are almost extinct now but only about 10 years ago an old tiger had been molesting people in the Amkhut-Sardi district. He carried off children and even a young teen-aged girl. He walked into the grounds of Amkhut boarding school one night and frightened the young boys who were sleeping outside.

The Bhil men, men with bow and arrows, were friendly people when you get to know them. One day as we were driving to Amkhut, men working along the road stopped us because someone had cut his foot. While the nurse cleaned and dressed the foot, the other men were examining the car. Dr. Buchanan's book, *Jungle Tales,* was lying on the front seat. One old man saw Dr. Buchanan's picture. What joy was expressed as he picked up the book and showed it to the others. I left the happy crowd recalling memories of one who had been sent to tell the good news and show the love of God in patient, willing, cheerful service to them. I have often heard how Dr. and Mrs. Buchanan wept and prayed and worked for and with the people. So have those who followed on in service, and you in Canada with your interest, encouraging, praying and giving.

I think especially of Miss Lily Simpson who was Director of Nursing in Jobat Christian Hospital, and Miss Mary Nichol who labored long and hard to have a school of nursing (Mary is working with the World Health Organization just now). Miss Isabel McConnell introduced me to the village health work. The school of nursing is named after her. Miss Bessie McMurchy started the village work as follow-up from the hospital. Bessie became Director of the Graduate School of Nursing in Indore and continued to be the right arm to the Mobile Units guiding and encouraging us.

EXCITING TIMES

What exciting times we had as nurses working together in a team with the evangelists and drivers. We tried a follow-up work of tuberculosis patients for two years. The patients were treated in Jobat Christian Hospital and sent home to rest and continue with their medicines. This was to be a monthly visit when we were in the area for a regular clinic. It took us to many places where even our Indian staff had never been before. Many times the driver had to stop and dig rocks out of the road so that we could go on. Roads fit for oxcarts were not always suitable for our car. Sometimes digging out the rocks and getting through the roads was even more difficult than digging yourself out of a Canadian snowdrift. This was a most interesting programme and our evangelists had many opportunities to present the Gospel in new places.

EVIL SPIRITS

Living in Mendha was full of experiences too, such as the long walk to a home where a woman had been in labour for several days–finding the burrwa (witch doctor), his men and many relatives there. After examining the patient it was difficult to persuade the people that the doctor in Jobat could help her. Finally, we walked back with four men carrying the patient on a cot to where she could be picked up in a car and taken to hospital. Another time the patient had been brought to Mendha but the people refused to take her on to Jobat. Some of them were still convinced it was an evil spirit that was keeping the baby from coming. The nurses got out the textbook and showed the old men how the baby was crossways in the pelvis and could not come out without the help of the doctor. They looked at the pictures of a normal birth also, with great interest, and then allowed the patient to be taken to the hospital.

One day a village midwife delivered a patient and there was hemorrhaging after the baby came. The midwife thought she could stop the hemorrhage but the nurse aid-midwife ran back to call the graduate in charge. The graduate and other staff ran with the emergency kit. The bleeding was arrested and after praying together for the patient and for guidance–a trained staff was left with the patient while the nurse in charge went to Jobat to explain the situation to the doctor. The patient's life seemed to be hanging on a thread. The Canadian doctor at that time was Dr. Ian Cunnigham, now in Hamilton. He and an Indian doctor, Dr. Pushpa Lal, came to the nurses' assistance quickly, bringing instruments, supplies and an anesthetic machine. The instruments were boiled up in the Mendha kitchen and carried across the fields to the little home. There the operation was

Ida White with Louise Daniel, who is also involved in Public Health Nursing in India. In Canada, both will return to the Bhil area.

performed which saved the woman's life. We could not help but smile afterward as we looked around to see a hen sitting on eggs in one corner of the room, baskets, old clothes and garden tools hanging from the rafters. The woman and baby were taken to the hospital the next day. There was a great time of thanksgiving when the family was reunited.

MORE EMERGENCIES

Our calls to the homes for emergencies became more and more frequent and our staff had to be increased for again we found they were being overworked. The leprosy clinic was started when Sue (Sarjeant) Stevens and Cathy (Polson) McMullan came to India and gave much assistance during their periods home from language study.

There were so many incidents, so many experiences. Looking back, we realize how these times, sometimes frightening, sometimes amusing, always challenging, have been used by God to show His love and power.

TRANSITIONAL PERIOD

But there is no time to contemplate the past. I have just been reading the new plans drawn up for the Public Health work and realize at this time when we are celebrating this 75th anniversary, we have come to a very real transitional period, not only in the medical work, but in the whole work of the Church. It is a time of challenge, a time when we dare not let slack the ropes but we must be more on the alert than ever before.

The new plans for public health work involve a wider use of Canadian funds. Through co-operation of Canadian International Development Agency, the public health work in Mendha and the total medical work in Jobat will be consolidated and linked with the economic life programme. CIDA will provide funds. Christians in the Bhil area will provide leadership. Canadian Presbyterians will provide both funds and their public health staff now on the field. Work that was begun by the two Doctors Buchanan in 1898 will, hopefully, be consolidated in such a way that, whether there is support from outside the area or not, a standard of medical practice and economic life will go on. Success in the plan will depend on the strength of all leaders—on their faithfulness to a dream of making life more meaningful, physically and spiritually.

The Church is always renewing itself. India is no exception. Indian Leaders are dedicated to this great task, first at the all important personal level, then at the local and structural level. None of us can truly sense what sacrifices it requires of a tiny minority community, many of whom are poor and illiterate, many without pastoral care, to become the conscience of their community in the face of traditional opposition. In the rural health services I have worked with Indian nurses, the drivers and the Indian doctors. They have given every ounce of energy, patience, faith and love to proclaim Christ's message through medical care. Their names will be known to only a few in Canada—but they are the ones who have allowed the rural health services to grow and be useful.

It is given to us in a wondrous way to see the "increase" after three quarters of a century. In faith, we go on to fulfill God's purpose for His Church in the Bhil area.

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the mission
BERMUDA

by REV. HENRY RUSSELL

Since the fruit has the seed within itself, it is difficult to say, precisely, when the Yonge Street Mission, Toronto, was born, but this we can say: "There was a man sent from God whose name was John"—John Collidge Davis.

In noteworthy sequence, Mr. Davis, a committed Christian layman, had a conviction followed by a vision which issued in a small group prayer meeting, out of which the Mission emerged in 1896. In the October of that year with implicit faith in God and a five dollar bill, a store was rented to provide the first fixed location for the work. Within eight years two moves were necessary to accommodate the rapidly expanding evangelistic enterprise. The first of these moves was to Shuter & Yonge from which the Mission got its permanent name. The second was a new building completed in 1905, providing a commodious auditorium, a variety of serviceable rooms, and a very large kitchen—all suitably furnished and equipped where the Mission still is!

The work which had begun solely as an outreach in evangelism expanded to include a welfare service with food, clothing, and counselling, thus offering the whole gospel to the whole man and the whole family of the whole community.

Early in his ministry Mr. Davis attracted the attention and subsequently the financial and influential support of three outstanding Christian businessmen—Mr. S. J. Moore, a Baptist; Hon. S. H. Blake, an Anglican; and Mr. Robert Kilgour, a Presbyterian. Now, as then, the Mission still enjoys the benefits of such men from an even wider denominational spread.

The Mission was incorporated in 1914 and operates under a Provincial Charter which spells out in simple terms our reason for being: "To bring as many persons as the Mission shall be able to reach to a knowledge of Jesus Christ as their personal Saviour." A carefully worded constitution provides for a Board of Directors which is the legislative body; a General Director, who is the administrator; and this responsibility is transferred through Department Heads who in turn direct the programmes and deploy the staff. A large number of volunteers form the auxiliary force without which the volume, variety and quality of our work would not be possible. All must subscribe to a statement of faith consistent with the Word of God.

In 1935 the Mission's founder, John Davis, passed on to his reward. This is usually the time of greatest testing but God's workman had built well and on a strong foundation. He regarded his work not as a shabby thing of which to be half ashamed, but as the noblest of vocations as a co-worker with God.

ADDITIONAL PROPERTY BOUGHT

What shall I more say? Time would fail me to tell of all the men and women, lay and clergy, individuals and groups, salaried staff and volunteers who have given unstintingly of time, energy and skill to maintain this testimony. Emerging from among them was Andrew Chisholm. He also was a man with conviction and a vision for, whereas he continued the ministry that had now become traditional, Mr. Chisholm expanded work among the children and young people. To this end additional property was bought behind the Mission in 1961 which provided considerably for the programmes and activities.

Over these many years an incalculable number of all ages and conditions were won to Jesus Christ, to grow in grace and to be introduced to the local church. The knowledge of this is an ongoing inspiration and encouragement in this work of faith and labour of love. As an example, from within our own Presbyterian Church in Canada, as representative of many, Mr. Alex Deans of our Stewardship & Budget office and the late Dr. David Rowland were brought to a personal faith in Christ at the Yonge Street Mission.

The writer of this article, formerly minister of St. Andrew's Presbyterian Church, Islington, accepted the Board of Director's invitation to become General Director of the Mission following the death of Rev. Andrew Chisholm.

NEW YOUTH CENTRE

In the meantime, Ryerson Polytechnical Institute had expropriated our Youth Centre. The Board decided to relocate; a suitable site was secured at Gerrard and Parliament; the building commenced in 1967 and was officially opened and dedicated in May of 1968. The total cost was in the vicinity of a million dollars. Consistent with my induction to the work on Saturday, November 25th, 1967, a campaign was launched for capital funds. Within three months the total balance required was reached in cash and pledges.

This building—The Christian Youth Centre—is one of the finest of its kind in construction, appointment and function. The facilities and staff provide balanced programmes, structured and unstructured, for the families in the neighbourhood. This is augmented with summer camps and a variety of outdoor activities appropriate to all seasons.

Aware of our Lord's mandate to His church, the terms of the Mission charter, the changes taking place in our urban society, and our strategic location, it became obligatory for us to reconsider the work on Yonge Street.

YONGE STREET STRIP

Gerrard Street to Queen is familiarly called "The Strip" and reputed to be worse than Bourbon Street. It is a jungle of neon and noise reaching its numerical and emotional peak on Saturday nights. It is the habitat of stores, short-order eating houses, lurid movies, bars, strip shows, discotheques, and other most degrading forms of entertainment and diversion. All of this attracts people by the thousands, and especially the young and unsuspecting. There are the drug peddlars and addicts, the sex deviates and anti-social, the draft dodger and deserter, the affluent and the derelict, the drop-out and the graduate. Indeed there are over 9,000 students attend Ryerson Polytechnical Institute at our back door. This jostling flood of humanity is as heterogeneous and cosmopolitan as you will find anywhere in the world, and The Mission is right in the physical heart of it. However, it was totally disregarded except by a very small segment of our overall responsibility.

There were the traditional ingredients of concern, vision, excitement, reticence, prayer and faith. There was also the dilemma of an inherent respect for the ministry that was, and a bold engagement in an expanding ministry struggling to be born. The late President Kennedy said, "I see things as they are and ask why? I see things as they ought to be and ask why not?" Better still, with the compassion of Christ we saw this shuffling mass of uninhibited young people enjoying instant anonymity as "sheep without a shepherd".

RENOVATIONS COMPLETED

A feasibility study was made, a firm of architects engaged, and over a six month period the old unattractive mission was renovated and redecorated in the amount of $170,000. Now with an open-concept frontage to all levels of our building, all is new, modern and attractive. The red carpeting on the floor of the Assembly Hall is reflected on the walls providing a warm, inviting glow. The furnishings in complementary colours are adequate, comfortable and simple.

The social welfare ministry at the Mission continues but the exciting addition is the Coffee Shops with their "Happenings" and dialogue. The "Happening" geared to the young is a musical presentation of the gospel with instrument and voice, with the preaching of the Word followed by a gathering around the tables in our coffee shop. The service is rendered by staff and volunteers, then conversation and counselling is the order of the moment.

Mostly young people, a total of 120,000, came through The Mission in 1972 and scores of these on hearing the gospel of God's grace have committed their lives to Jesus Christ. They are referred to local churches to be nurtured in the faith, to accept its disciplines and engage in its service. These young Christians kick the addictions and adopt a new life style consistent with their new found faith. They are restored to their families, get back to school, or their jobs, to become decent, acceptable and responsible citizens.

This is the most traumatic, viable, voluminous, productive and exciting ministry that I have ever been involved with.

In closing let me say that the ministry of Yonge Street Mission and the Christian Youth Centre, through its eighteen staff members and an incalculable host of volunteers is described by our Lord in Luke 4, as He viewed His own ministry— "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Likubula Lending Library

by **ELIZABETH CROSBY**

Malawi has the lowest per capita income in Africa, and there is no free schooling below University level. These facts mean that to send children to school is a heavy financial burden for most people, and to buy books for them is out of the question. In fact many primary schools have little in the way of books for their pupils to read, and the only chance then that the children have of doing much reading and of satisfying their tremendous appetite for knowledge is to join a free library.

When we arrived at Likubula House there were a few old books left behind at various times by various people. Not all of interest to young people, they were always picked up and read by youngsters using the House as there was nothing else to read. Then I heard about the Malawi National Library Service from another minister's wife, who herself had established the first branch library outside Blantyre. The Malawi National Library Service was established in 1968 and provides a reference and lending library in Blantyre, the largest town in Malawi. It also supplies books on an exchange basis to over 60 centres all over the country. I asked the Director about the possibility of having a branch at Likubula for the youngsters who stay at the House. He was very helpful, and in return for a tiny deposit and a guarantee that we would replace any books lost by our members, we received our first stock of seventy-five books chosen from their excellent and up-to-date stock. These books are exchanged every quarter which gives us a flow of books that a small library usually lacks. Once the library was established the word spread around the villages near us that there were books available for children at Likubula House, and on request from our neighbours we extended the library to anyone who wished to use it. We now have about 300 local users, children from the first grade to those at university entrance, school teachers, local ministers, forestry workers, men who did not have the chance of school in their youth and are doing correspondence courses—in fact a great variety of users. But, the majority are primary school children from the three neighbouring schools. We now receive 250 books from the Library Service, and as well have established a basic stock of the most popular books of our own. The top favourites are books in the national language, Chichewa, books on geography and history of Africa, and books on all aspects of the Christian faith and Bible stories. We have been sent books from overseas, but too often these are old and out of date, or just too westernized and unsuitable. There are so many excellent books being published in Africa today, especially for children, that we prefer to build up our stock with these, which is, of course, what our readers want.

One aspect of the library that we enjoy very much is that it gives us contact with our neighbours. A danger of a conference centre is that it may have little contact with the people living around it and may not serve their special needs. The response we have had to our library makes us feel that we do have some contact round about us—we are getting to know our regular customers well.

We have no library hours as this would be impossible for people who never see a clock or a watch, so some days I am kept very busy by a stream of youngsters coming for books. However, they are very patient if they have to wait, especially if the football is available! We now have a whole room devoted to the library as well as a small room with magazines which they can read at any time. I think that some of our smallest readers in fact cannot read, but they borrow books with pictures and are acquiring the habit of books which will stand them in good stead later. It is a great delight to see the little children pouring over the books, especially when we have a new stock in. It is probably because books are such a rare delight for them that they are so enthusiastic about them.

The Likubula House library therefore serves two main purposes. It first helps in a tiny way to satisfy the tremendous thirst for knowledge amongst the people of our area and then links Likubula House more closely to the district around us. I think, too, that the school children who use the library realize books can provide pleasure and interest as well as being tools of instruction in school.

CRETE: A CHALLENGING LAND

by **MARY E. WHALE**

The very word "Crete" conjures pictures of labyrinths, of beasts and maidens, of digging to find the secrets of ancient civilization in a setting of sunshine and cool salt water.

Into this preconceived idea of the Island of Crete I swooped one day last summer. The object of my travel was to visit Miss Muriel Copeland, a member of our staff working with an ecumenical team in Crete.

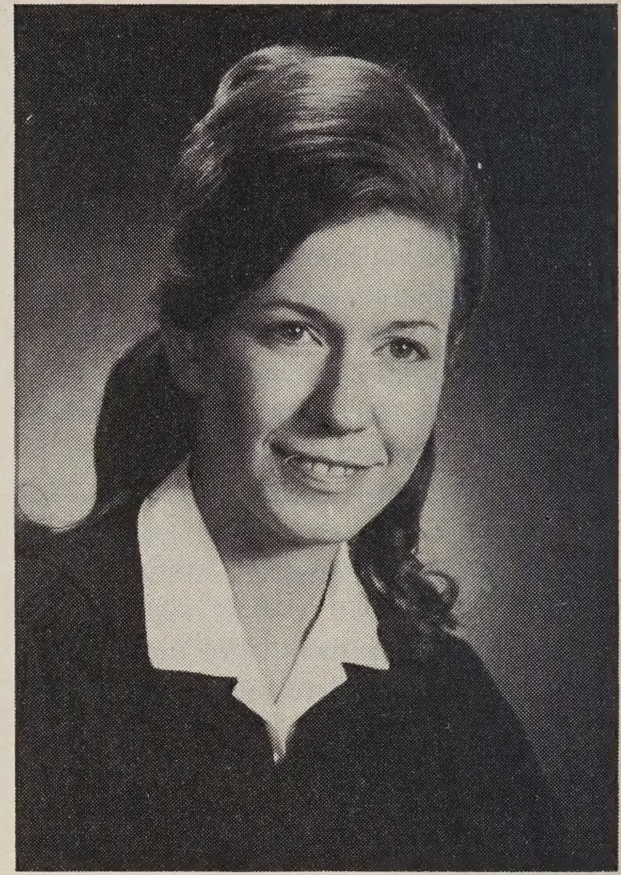
It did not take long, in talking with Miss Copeland, to realize that the ancient wonders of Greek civilization and the modern thoughts and goals of a young Canadian have much in common, though this mutuality is not immediately evident.

Muriel Copeland is an "Overseas Volunteer". In fact, she was the first to venture forth on a programme recently evolved to give opportunity to those who desire to serve abroad for one term. Financial reward is a mere cost of living arrangement. The real reward is in useful service as a Christian.

Miss Copeland's assignment on the World Council of Church's Ecumenical Team on Crete is to teach Home Science in a girls' school. When I visited her, her associates were a young American couple who had teaching duties, and an English agricultural worker. The Team's work is planned by the Archbishop of the Crete Diocese of the Greek Orthodox Church and it is centred in projects of the diocese.

There were many questions discussed in my brief visit to the ancient Greek island. I had to realize that Christian missionary tasks in a Christian culture as old as Greece's has its own dimension. A Greek, by right of birth, is a member of the Church. His or her decision concerning their faith is not whether to become a member of the Church, but whether to remain a member. This situation is not peculiar to the Greek Church–but one can see that on questions of religious faith, a Greek individual can let those who are trained in theology guide him in the faith. This concept of the Church challenges people–young people particularly. Here the encounter with those from other communions can lead to growth–to discovering anew the reality of Jesus Christ as Saviour.

There are differing concepts of work within the church. For instance, the schools under the Greek Orthodox Church are intended to preserve the faith–the practices of centuries–the concept that man goes forth to practice a profession or trade, to till the soil; women keep the home–rear the children–sew and bake and are the centre of the simple, seemingly happy life of the Greek middle-lower middle class. But the tranquility of that scene is being broken. Forces are at work in Greece, as in all the world, which have already threatened the peaceful life of Greeks. Leaders of the Church realize that their parishioners must be prepared to understand the world outside their own tight little communities–much as they and the people hate to see the old ways go. But if the old ways go, what do they have to replace them? Is their faith strong enough to support them as they face the changing world? It is a question we all can ask.



Muriel Copeland is teaching Home Science in Crete. This overseas volunteer is part of an ecumenical team.

Leaders of the Greek Church who want to try cautiously to introduce different methods, different philosophies, into their Church life have asked the World Council of Churches to send them people who can do a little pioneering with them, who can help them see different methods–and also help evaluate them–to see if they serve their people better.

Muriel Copeland is teaching Home Science in a girls' school. Girls have been taught this science for many years. The fancy sewing is beautiful. It has formed a Greek bride's dowry for centuries. What can a young Canadian do to help them?

In the brief time I was in Crete, I saw and felt Muriel Copeland's ministry. It was in the warmth of greeting from Miss Copeland's colleagues, from the Sisters at the school. The conversation was always in Greek, which Miss Copeland handles very well, but when it was translated, I learned that a good teacher and a committed person can communicate more than patterns of dresses and nitrition charts for a balanced diet. She can communicate a philosophy, a hope, a faith. She can listen and be ready to hear and learn, and minister by being ministered to. There is a depth in the kind of ministry which Overseas Volunteers such as Muriel Copeland can do.

We look to Greece as a land which fostered much that is indigenous in our western culture. Today, its history, the knowledge of ancient glory, is being mingled with some modern methods, and a philosophy of life and religious faith which demands individual commitment and witness. In modern days, Greeks have suffered greatly as they have struggled to find their place in to-day's world. We in Canada have not yet faced the tensions of new and often pagan forces challenging our easy way of life. But these challenges are present in our country too. Can we call on our Christian faith to be the guide to help us see necessary changes in attitudes and methods of carrying on our Church life? Muriel Copeland's ministry has helped this person to see the necessity of a sure knowledge of what we believe and a depth of commitment to Jesus Christ and to His Church.

And the Rains Came Down...

by JEAN E. SONNENFELD*

Thirty inches of rain in thirty-six hours! Last August this so-called "act of God" brought disaster to thousands of people in Korea. Floods and landslides wrecked thousands of homes, killing nearly four hundred people, injuring many others, and leaving thousands homeless and destitute of possessions.

Hour after hour the Kims, the Lees and the rest of the people living on the hills and mountainsides around Seoul had listened to the rain thundering down the

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** This is second in the series coming from Jean Sonnenfeld during her world travels. This article was written in Canberra, Australia, during the Christmas season which Mrs. Sonnenfeld spent on the beaches of Australia.*

barren slopes. Many years ago the trees around Seoul had been chopped down for firewood. Whenever it rains there are no strong roots to hold the soil in place, so the topsoil has long since been washed away. The Kims and their neighbours watched apprehensively as mud and stones slid past their windows.

On the uphill sides of the houses, puddles were forming on the floors as the rain seeped in through the poorly sealed foundations. Above the beat of the rain could be heard a more ominous roaring. Part of a neighbour's retaining wall had broken off, and was crashing down the hillside, joined by bits of debris from other walls and houses.

"If the walls are crumbling," declared Mr. Kim, "the whole house will go next. You know how bits come off even in an ordinary rain. Let's get ot of here."

The Kims joined the other families scrambling for safety. Suddenly a surge of water, rocks and mud roared down the hillside, carrying off walls, houses—and Grandma Kim and the Chang baby.

When the rains eased, Seoul found that whole *dongs* (districts) had been wiped bare of houses. Where the damaged dongs were easily accessible, volunteer agencies seemed to be falling over each other to help the victims.

However Irene, the Canadian Salvation Army missionary, discovered dongs in outlying areas of Seoul where hundreds of homeless and bereaved flood victims were receiving no help at all. Off she went to a merchant acquaintance in East Gate Market, the largest market in Korea. Her proposal seemed simple. She had picked out one devastated, outlying dong. Each homeless family would receive from the Salvation Army a cooking pot, a ladle, four rice bowls, four soup bowls (soup and rice are two of the main items on the Korean menu), four soup spoons, and a blanket for each member of the family. Irene had decided that these items were basic to setting up housekeeping in Korea; anything else the victims needed or wanted they could scrounge for themselves. In order to assemble the hundreds of bundles, the East Gate merchants worked all one night. "Hard-headed robbers" the tourists may call them! It depends on who needs their wares.

Irene and her cohorts quickly distributed the emergency bundles. Then the Seoul government decided to give the homeless families land on another treeless hillside, where shelter would have to be built quickly before the beginning of the bitterly cold Korean winter.

After the floods and the landslides the people of Seoul, the Seoul government, the churches and the voluntary agencies were quickly mobilized to help the victims. But though God sent the rains, it was not his intention that the hillsides should be left denuded and vulnerable to landslides. In no way should the disasters themselves be called an "act of God". Now that the material aid has been distributed, Irene and the missionaries and Korean Church people must continue with the harder work of reassuring the victims that God who sends the rain does love them.

God calls his people to tend his creation, to build and to plant, not to pull down and uproot. Disaster came to Korea last summer because people did not heed God's command to be responsible for the ecology of his creation, a fashionable concern nowadays. Disaster awaits any people who turn their plot of this earth into a potential graveyard.

Women in Action

Women in Action! Sounds like it's a Women's Lib group in America out to gain something, but really, it's a group of women in Latin America who have a plan for sharing the Bible. From Buenos Aires, as staff of the United Bible Societies, Mrs. L. Esther de Sainz spoke recently in Canada of the program being embarked upon by women in the 21 countries that make up Latin America.

The motivation for the plan comes from Psalm 68:11 "The Lord gave the word: great was the company of those that published it." The five points this verse motivated are 1) Study; 2) Share; 3) Be ready to distribute; 4) Contribute money (subsidizing is necessary); 5) Pray. With such a course of action, "the emphasis is not commercial, but spiritual," Mrs. de Sainz states.

Women make up about 75% of the church membership in these countries. They generally have low status, but a revolution is on. "Women realize the tremendous energy and contribution they can offer if they feel committed to the task," says Mrs. de Sainz, and this effort to spread the gospel in a continent of contrasts is an example of what they can accomplish.

While the program has been set up by the United Bible Societies, it is individual church congregations that see Women in Action is an on-going concern. For example, while the Bible Societies make them feel the need to study and give ideas of methods, or teach basics of how to talk to people about the Bible, the training and study is actually done by the Churches.

Another stress is the necessity to be creative in methods of distribution. A new version of the New Testament is completed and being distributed, with the hope to have the Psalms done soon. In the matter of preparation, there are 700 dialects in Latin America, with 170 languages and dialects translated.

Teaching reading is another area of involvement, though indirect, as the Bible Societies offer publications with easy and simple words or large print.

Women in Action has about 2,000 women (and some men!) involved in the distribution. The number of copies of the gospel is in the millions . . . and that would suggest they have the right name.

CAR COLOUR COOLER – THE 1973 JAPAN

"Japan is more godless and godful than North America." So says Glen Davis, a missionary in Japan who is in Canada on furlough. This is the comment he makes when talking about considering Japan as a country to send missionaries to. There is sometimes a view prevalent that indicates missionaries should be sent to a primitive culture, some under-developed region, but Mr. Davis sees Japan, a modern economic giant, as a place for a missionary. Thus, he doesn't support that false view of mission.

Mr. Davis comments, that "if possible, Japan is more materialistic than North America."

His observation indicates that "there is a more frantic race for things, money,– and the competition is keener.' A little slogan that has emerged in Japan is "car, colour, cooler", a slogan that stresses the desire the Japanese have to own a car, colour television and air conditioned home. Mr. Davis continues "the aim of their life is to get things. Everything is god, except God."

Within this setting, he feels the work of the Christian Church in Japan is vitally necessary.

In recent years, particularly since the war, there has been a surge forward in new religions in Japan, according to Mr. Davis. The loss of the war was a religious defeat for the Japanese because of a concept of Japan as a divine nation born of the gods, originating in the heavens, with divine destiny. When they lost the war, they "lost their soul". However, Mr. Davis explains that there are many older people who still worship the Emperor, and when he appears, there are tremendous ovations. The prediction is, however, that within a generation or two his status will be somewhat like the monarchy.

In particular, many sects of Buddhism sprang up with the charisma of the new leaders being effectual. These close knit cell groups felt worship met a great need. These religious factions have reached a peak and are now declining. When these groups were dividing, a vacuum was created to be filled by new religions. "Christians missed the opportunity" says Mr. Davis because they came unbending with western forms and hymns dominant. They missed any Japanese stamp. While he indicated the danger of Christianity being so Japanized it could lose Christ, he feels it needs to be more Japanized. The climate is favourable to Christianity now, he says, and Christianity is seen as a religion of love–"a good thing." However, despite religious surveys which are terribly misleading in Japan, there are only 500,000 Christians, or one half of one per cent. The stumbling block to Christianity in Japan, says Mr. Davis is an idea of "I am Lord of my life."

This, then, is the religious climate in which the Christian Church in Japan finds itself. Talking about what exactly the

Christian Church is doing, Mr. Davis comments "It's something I'm excited about in Japan." Total Mobilization Evangelism is an inter-denominational program that centres its interest on one area at a time. The way it works is to choose an area, go in and obtain the support from all churches and then start the program to achieve the three goals set out: 1) Every Christian witnessing; 2) Every Church becoming a mature church; 3) Every Japanese hearing the Gospel. There is a saturation of a particular area with the Gospel. All kinds of methods are involved, the emphasis being on lay training. The first area in which this has been implemented has been very successful. The scheme is for two years of preparation, and two years to carry out the program set up. Within the Churches it is breaking down divisiveness, and Mr. Davis sees this as a very hopeful sign in Japan.

"The use of mass media is another exciting thing," says Mr. Davis. Radio programs are being used to get into the homes of people who never consider attending church. The programs are particularly aimed at youth; an example of programming is with a disc jockey, and a very successful "answers to questions." The Young Life Club accents the success as it is constant follow-up.

On their return to Fukuoka, Glen and Joyce Davis will take on the duties of a pastorate. This is a church that has been without a pastor for two years as the congregation was not aware of the possibility of calling a non-National. Thus, their new position will be an unusual situation for Canadians in Japan. It is a new step in integration to have a foreigner accepted as one of them.

There is a definite challenge in accepting the call to this medium-sized, self-supporting congregation in that he will be preaching in two languages. Although he has done this for the last six years, it is still challenging to outline a sermon in English, then translate it into Korean, and eventually summarize into Japanese. Although the predominant language for the congregation is Korean, the young people insist on speaking Japanese.

Mr. Davis feels this is a test for the church, and evident of a new degree of trust. "Whether we can measure up is another matter," he adds.

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Faith And Justice in Practice

by DR. A. J. GOWLAND

There was a time, and that not so long ago, when social justice barely rated a hearing in church circles. The reason was twofold: many church people were of the opinion that this kind of concern is not part of the church's responsibility; others placed it so far down on the church's list of priorities that they never got around to discussing it. Fortunately, the picture is changing, and more and more church people are coming to see justice in all its ramifications as an essential part of the church's message, and an important part of its life and work.

This change has partially come about as a result of the growing interest of people generally in social issues and community concerns. However, the main reason is a new hearing of the Word of God, and an enlarged understanding of the nature and scope of the Gospel.

The Bible itself is one of the best arguments in favour of the church's interest and involvement in issues related to the economic and moral as well as the spiritual aspects of life. Though it has one overall theme, the topics it deals with range all the way from one's personal relationship with God to agreements between and among nations. The God of the Bible is no tribal deity: He is the Sovereign Lord of all, and there is no person, relationship, area or aspect of life with which He is not concerned. Wherever we may stand, whatever we may do, to whatever we may apply ourselves, we are constantly in the presence of God, employed in His service and accountable to Him.

According to the Bible, religious faith is not something that is confined to a person's inner life or even the church: its concern is the whole of life and the whole human race. As the people of God, the church's calling is to participate in the mission of God, to call upon all peoples to give glory to God, and in all their dealings and relationships, treat their fellowmen with justice and equity.

MORE THAN SALVATION

The Gospel of Jesus Christ is wide ranging, world embracing in its scope. There is no scriptural basis for limiting the Good News to personal salvation. The goal of Christ's redemptive work is the restoration of the entire cosmos that God might be all-in-all. Christ came that He might bring the whole universe back to God. Stated in positive terms in Ephesians 1:10 Paul says that "God's plan which He will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as Head."

Dr. John A. Mackay commenting on the Letter to the Ephesians in his book *God's Order* says "the ultimate spiritual unity which Paul contemplates is so rich, that within its all embracing scope will be brought together in unison God and man, man and woman, Jew and Gentile, master and servant. Out of this boundless diversity God shall establish with Christ at its center, a United Kingdom of Heaven and Earth, a great Divine Commonwealth, a majestic scheme of cosmic relations." In short, the goal of Christ's redemptive work is "a new heaven and a new earth." (Revelation 21:1).

Another powerful incentive for the church's involvement in social justice is the Good News that the church has been commissioned to share with the world not simply that which Christ has done—a transaction completed and a victory won—but also the presence of a new dynamic in the world today. It is the dynamic of the risen, living Christ. Because of His coming, His atoning death on the Cross, His resurrection, and the fact that He is alive for evermore—the world is a different world—a world with new meaning and significance, and everything we do in it has new meaning and significance. It is a world with new hope because the transforming power of the risen Christ is at work creating not only new men, but also new structures of society.

KINGDOM OF GOD

Another name for this new reality is the Kingdom of God. In Christ the Kingdom of God has broken into history in a decisive way. Although its completion and fulfilment are in the future, it is a reality in the world today and the forces of the Kingdom are at work this very moment, giving new seriousness to all of life, and calling for action in keeping with its principles. The Kingdom is God's Kingdom: it is His gift to the world. But we can respond to it: in fact, our response is demanded. Jesus said that the response required is "to repent and believe the Gospel." (Mark 1:15).

By repentance Jesus didn't mean simply a change of mind, but a total revolution of life. It means to follow the way of the Kingdom, a way that has to do not only with this or that religious practice, but also with our daily life, and our relationship in society.

Not to play down the need for personal obedience in Christ, it is a reminder that the way we treat the poor and needy, the stranger and the fatherless can have a direct bearing on our ultimate destiny (Matthew 25:31-46).

A POWERFUL IMPERATIVE

The message of the Gospel with its emphasis on the dignity and worth of persons has also been a powerful imperative for social justice. The Gospel makes the basis for human rights to be not only what man thinks of his fellowmen, but also what God thinks of man. People deserve to be treated with dignity and respect because they have been made in the image of God, and have been redeemed with the precious blood of Christ. To treat people with dignity and respect requires more than mere courtesy: it includes providing decent housing, and an income adequate to take care of the needs of the whole person. God loves whole persons, not just our souls, and since this is so, Christians and the Christian Church have no alternative but to take social justice seriously, and to be in there fighting for the rights of all people everywhere, irrespective of colour, class or condition.

Now while it is good to see church people taking an active part in efforts to improve the lot of people in need both as church members and as members of the community, this is not something new in the church. It is simply to return to the historic position of the Christian Church with regard to social issues. In the eighteenth and nineteenth centuries, it was evangelicals who led the way in social reform. It was a direct result of their faith in Christ, and their understanding of the Gospel that moved men like William Wilberforce, John Howard, and Lord Shaftesbury to press for the abolition of slavery, prison reform, the treatment of the mentally ill, and the emancipation of the "industrial slaves" of England.

It is this exciting, relevant message that God has entrusted to His Church to share with our communities, our nation, and the world. But how do Christians, and, in particular, congregations go about translating this theology or theory into practice? What follows represents the efforts of one congregation, Queen Street East Church, Toronto, to minister to the people of one community.

CONGREGATIONAL EXAMPLE

The theology of social action has been stressed in this article because until church people are convinced that this is part of the Church's marching orders, there will be very little action. And even when a congregation as a whole accepts this as part of its task, participation on the part of everyone should not be expected. People have different gifts, and the sheer limitation of time and energy excludes others. It is essential to start with those people who not only have the interest, but also are prepared to give the time and energy that involvement with people requires. It is also essential to recognize that participation in the areas of human rights and community concern involves many kinds of activities and many levels of action.

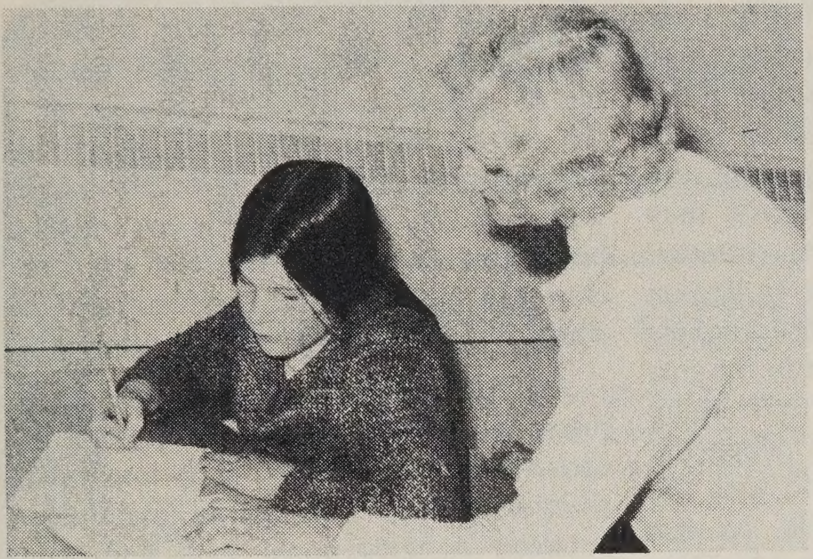
One of the ways in which church people can help is simply that of helping the people of the community to know that the church really cares about them, understands them, and is willing to listen to what they have to say. This is being done by visiting people in their homes, counselling, and groups designed to meet the needs of all ages.

IN EMERGENCY

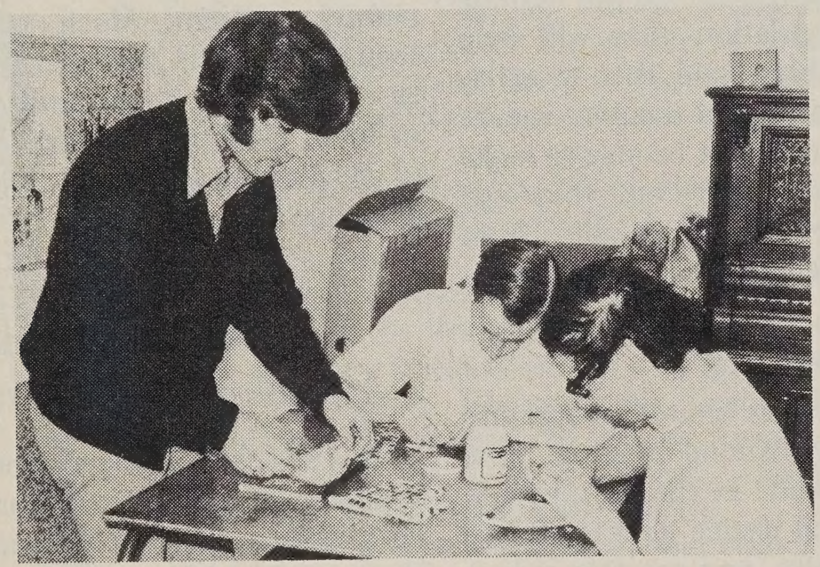
Another way is helping people in times of emergency—clothing and food for a family when there is no place else to turn. The only difference between the Queen Street East congregation and other congregations is the number of requests for help. In lower income areas there are more people on pensions, welfare, and the minimum wage. It is easy in such circumstances to find that all their money is gone, and there are children who have to be fed and cared for. In some ways "charity" is degrading, but conditions being what they are, in many instances, it is a necessary evil: it represents the difference between children going hungry, and having something to eat. Looked at through the eyes of the persons in need, it represents genuine caring and sharing.

INDIVIDUAL ROOTS

But charity is not justice: it is simply a stop-gap. Charity treats the symptom: justice deals with the cause of the problem. Again the solution is not a simple



East Queen involved in a Practical way



A hive of activity, all ages are involved through the team Ministry of Queen East. Gateway School helps young people with learning problems. (Middle) Retarded Adults Club provides an outlet for creativity. (Lower) A gooey mess—to delight any child at the Come-Along Club!

one for it has been pointed out that some social problems have individual roots, and that some individual problems have social roots. Where problems have social roots, that is, where people are trapped by conditions and structures over which they have no control, such as the situation today where people who have to live on the minimum wage earn less than people on welfare, the only solution is in the area of revised or new legislation. Many problems affecting the lives of people are political problems having to do with the way our communities decide to use power. Church people should not hesitate to press for legislation that will help people. It has been said that morality cannot be legislated, but conduct can be regulated. Laws may not be able to make people love each other, but they can prevent unscrupulous people from exploiting their fellowmen.

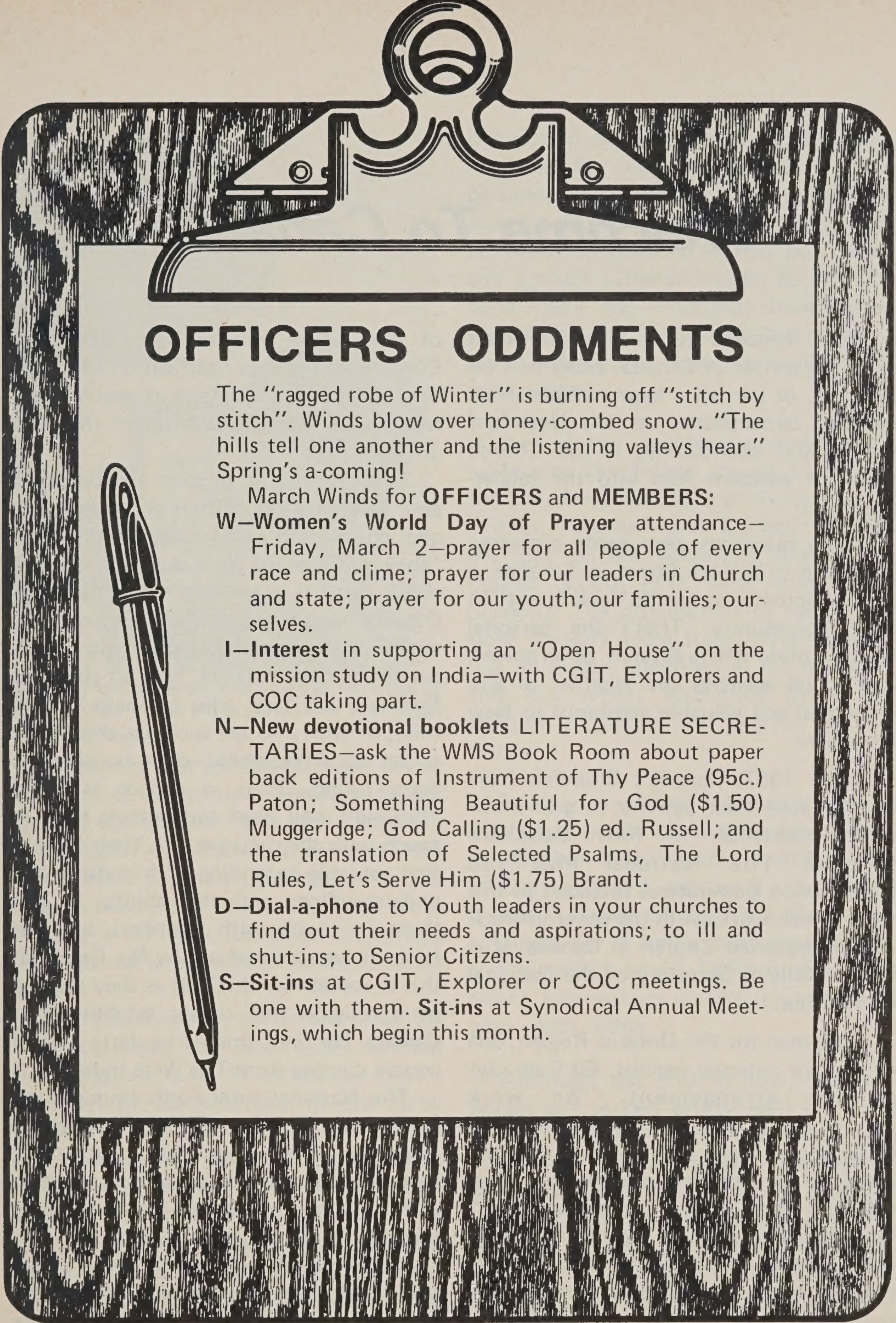
SEEK TO CO-OPERATE

But assuming that church people are prepared to take this kind of action, how are they to proceed? In the past, people interested in social justice have tended to proceed unilaterally, and sometimes in a patronizing manner, to assist those who need help. One thing that other congregations can learn from the Queen Street East Church's experience is the need and value of not trying to do everything by ourselves, but to seek to co-operate with other churches, agencies and community groups to achieve what is in the best interest of all the persons and groups in a community. Not only that, the efforts of churches are much more appreciated if we seek to work with, instead of for, people. This co-operation, which has been a fait accompli for some years, was climaxed by a convention this fall, attended by over 800 delegates representing 89 groups and churches, resulting in the setting up of the Greater Riverdale Organization (GRO). It not only augurs well for social justice in this community, but suggests a pattern of action for other churches interested in a ministry to the whole person and the whole community.

We have also learned that while social justice is an integral essential part of the church's life and work, it is imperative that a healthy balance be maintained between congregational care and community concern. Much opposition to social action has stemmed from a failure to observe this important consideration. In brief, congregations need to give heed to Paul's admonition to "rightly divide the word of truth."

Canadian Women Join in World Prayer

In 1887, the Woman's Board of Home Missions Presbyterian Church U.S.A. instituted a Day of Prayer for Home Missions. In 1972, millions of people in over 150 countries knelt together in the One-ness of Christ, uniting in the World Day of Prayer. Following the tradition established, women of the world are asked to join in prayer again this year, on March 2nd, to celebrate the World Day of Prayer. The theme "Alert in Our Time" has written programs in French, English, Chinese and Japanese, Braile for the blind and Large Type for the visually handicapped, that will be used by more than 120 Canadian denominations for adults, youth and children. Be ready to share this experience March 2nd.



OFFICERS ODDMENTS

The "ragged robe of Winter" is burning off "stitch by stitch". Winds blow over honey-combed snow. "The hills tell one another and the listening valleys hear." Spring's a-coming!

March Winds for **OFFICERS** and **MEMBERS:**

W—Women's World Day of Prayer attendance—Friday, March 2—prayer for all people of every race and clime; prayer for our leaders in Church and state; prayer for our youth; our families; ourselves.

I—Interest in supporting an "Open House" on the mission study on India—with CGIT, Explorers and COC taking part.

N—New devotional booklets LITERATURE SECRETARIES—ask the WMS Book Room about paper back editions of Instrument of Thy Peace (95c.) Paton; Something Beautiful for God ($1.50) Muggeridge; God Calling ($1.25) ed. Russell; and the translation of Selected Psalms, The Lord Rules, Let's Serve Him ($1.75) Brandt.

D—Dial-a-phone to Youth leaders in your churches to find out their needs and aspirations; to ill and shut-ins; to Senior Citizens.

S—Sit-ins at CGIT, Explorer or COC meetings. Be one with them. **Sit-ins** at Synodical Annual Meetings, which begin this month.

Welcome To Canada!

What happens to a New Canadian when he arrives in Canada, when he's on his own, or part of a large number in an unusual circumstance as the Ugandans were? And particularly, is the Church there to welcome him into the fellowship?

These questions were easily answered by a trip to 8 York Street in Toronto, a hive of activity, or the "8 York Street" in your community. That's the personal contact place where Church, government, and social agencies get together to give some real and valuable assistance to New Canadians.

Since 1967, Canada's Churches have co-ordinated their activity to give maximum assistance to New Canadians through The National Inter-Faith Immigration Committee. Included in this team which works with the government is the Presbyterian Church in Canada. Miss Giollo Kelly is Secretary of the National Committee.

Chairman for the Ontario Region, one of the six national regions, Ed Gale says of the arrangement "we work hand-in-hand with the government to bring about social and spiritual development in the first few months—the most difficult—to help New Canadians adjust." Ontario alone has 22 such Committees, some being more active than others because more people go to certain communities. Toronto has about one-quarter of the in-take, explains Mr. Gale. The Committee receives notification of everyone coming in, and letters of welcome are ready in 17 languages to greet them on arrival.

The purpose is to give assistance, in any way possible. Often it is direction and counselling as Mr. Gale points out "they must adapt to a dreadful cultural shock, adapt to a new set of values." Often a need is to know what is available, which organizations can give help in any particular circumstance, how to go about finding a job (and who can help him do this), or where to get such basics as items to set up a household—once housing has been found. Thus, a service is often "finding" their need and putting them in touch with the right person. Then there is that valuable extending of friendship and understanding, and the ability to put them in touch with members of their faith. It was pointed out by Mr. Gale that this is sometimes difficult as they may be of a religion that is not established in Canada. He finds this particularly true of people coming from The West Indies.

The National Inter-Faith Immigration Committee is not offering services to augment the work of government agencies, but was set up rather as a team effort with the government to help immigrants and refugees re-settle.

An excellent example to demonstrate this is to look at what happened when the East Asians from Uganda recently came.

Children enjoy games and creative activities in the day care centre while parents are at orientation classes.

This was the real joining of forces under one roof of government departments, the Uganda Committee, and the Inter-faith Immigration Committee. Moving into the York Street location came about by the urgent need, and those involved most directly with New Canadians hope this will become a permanent home for such effort.

Mrs. Diana Eaton, the Co-ordinator for the Programme for East Asians coming from Uganda, tried to set up one centre to lessen the bewilderment of coming to Canada for the immigrants. The services offered were not out of the ordinary, it simply was under one roof, says Mrs. Eaton.

Many immigrants coming into Canada are met at our international airports. Those coming to Ontario are welcomed at Malton Airport. Later they are offered orientation classes to learn about services available to them in Canada. In the particular case of the Ugandan refugees, it was the Ontario Reception Service that provided Counsellors to find out needs, and contact suitable people. As well, on hand were the Interfaith Immigration Committee and the Uganda Committee, a group made up of Ugandans to help their compatriots.

One of the important operations the Inter-faith Committee closed in on was the collecting, sorting and distribution of clothes, furniture and kitchen utensils. An idea of the volume is seen in the figures 3,000 new suits and 1,000 blankets. The distribution of such donations (largely from local congregations) was an urgent operation in the situation, and one which accounted for a fair amount of space and activity in the centre.

Some of the other facilities the centre offered were the classrooms for orientation classes, a day nursery branch for the mothers receiving assistance or attending classes, a liaison officer from Manpower, a lounge for a home away from home, and the notice board. This last, the notice board, put relatives and friends in contact with each other.

Although the crisis is over, the East-Asians are settled pretty well and have employment, the thing that remains in mind is the mammoth pooling of resources, and the effort of agencies working together, including Canadian churches through Inter-Faith. The establishment of a centre for immigrants is hopefully, the beginning of real working-together.

Lotung Student Service Centre

The means for Taiwan's village children To gain an education, a quiet place to study and play

by DIANE PETRIE

(Diane Petrie recently returned from Taiwan to Canada after completing her term of service. In Taiwan, she was involved in public health nursing.)

Living in the '70's I often have the feeling of being hurled into the twenty-first century. We live at a hectic pace and we are constantly confronted by change to which we must adjust if we are to survive. This phenomena is accentuated in a "developing country".

The island of Taiwan is such a place. The fifteen million people are in a state of rapid change. More and more people are moving to the towns and cities where tall buildings and overpasses are appearing at a bewildering rate.

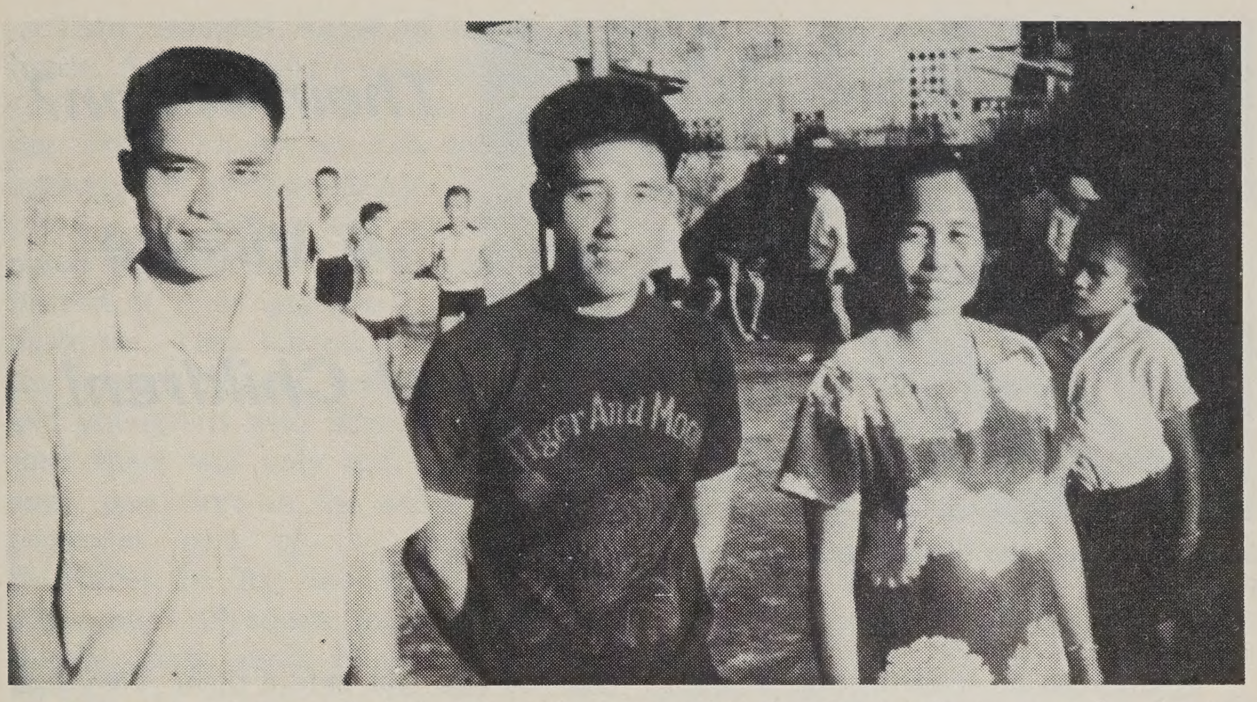
Of Taiwan's varied population there is a minority group of tribal people. There are ten tribes. These people have traditionally been isolated in rural and mountain areas. They lived a self-sufficient life. The men were hunters and the women cared for their homes and fields. They were able to grow all of their own food and weave cloth for clothes.

Over the past twenty years the tribal people too have been caught up in the change and have been migrating from rural to more settled areas. They have been adjusting to life in all of the complexities of the twentieth century.

One of the essentials for being accepted by twentieth century society is an education. A solid education is seen as a means for improvement of social and economic status. This is widely recognized by the tribal people themselves, and also by the government and the church.

Most villages have a government elementary school to grade six. Unfortunately these are usually of very inferior standards. It is difficult to find well trained teachers who are willing to serve in these remote and under-developed areas. With an education in these schools it is usually impossible for students to compete successfully for entrance into high school. A student enters high school and university by attempting provincial examinations. Competition is very keen.

In order for their children to build a better educational foundation many parents are sending their children to schools in larger and more advanced communities on the plains. To help with this transition the church has developed a number of hostels for tribal students. The aim of these centres is to provide a home-like and Christian atmosphere for these children to work and play in.



Children in the background play while staff of Lotung Student Service Centre pause for picture. The centre provides housing allowing the children an education.

Such a centre is the Lotung Mountain Student Service Centre. The need for a hostel for tribal students in I-Lan County has been obvious for many years. Lotung is centrally located in this county which has seventeen tribal villages. There is constant travel between the villages and Lotung.

In March of 1971 the dream was realized and approximately thirty students were admitted to the Lotung Student Hostel. The director was a tribal pastor. However, the rented quarters proved to be very unsatisfactory. They were on a busy and noisy street. They also lacked adequate kitchen and lavatory facilities.

Therefore plans were made to build a centre that would be designed specifically for the needs of the students. Land was donated by an elder of the Lotung Church. He also arranged for a low cost loan to make the building possible. Other funds were donated by friends around the world. The day to day costs are managed by contributions from the students and the Christian Children's Fund.

In May of 1972 the students moved into their new building. It is situated off of the main roads and so provides a quiet place to study and a safe place to play. The building is bright and airy. There are four large elementary schools in the immediate vicinity which the children attend. It is ideally situated.

There are now over a hundred students. They are cared for by the director who is a recent graduate of Taiwan Theological College, a teacher who helps them with their homework, and a matron. All of the staff are themselves tribal folk.

The Centre is a very lively affair. The children work and play hard. They attend morning and evening devotions. On Sunday there is also Church School. The students appear to be very happy with life at the Centre.

Barbara Macleod and Florence Mackay with a few of "their children".

Their Vision? A Village of Children!

"If God can do it for George Mueller, He can do it for us." This is the belief of two women, Toronto Bible College graduates, who are building houses near Kenora, Ontario, to take care of unwanted children.

"The Christian Children's Village", was started two years ago on faith, and is run entirely on faith. Barbara MacLeod of Dalkeith, Ont. and Florence MacKay, formerly of Knox Presbyterian Church, Toronto are the two ladies proving miracles can happen.

The two women shared a vision of the needs of Canada's Indians, while at Toronto Bible College, and spent four years together in the far north at Sachigo, Lake Ontario on an isolated reserve, doing teaching, lay dispensing etc. before God called them to a new adventure in the Kenora area.

When they first went to Kenora, the going was rather rough as they camped out in a tent, and slept on hay in sleeping bags. The adventures they had shared with God (and His miracles) in the far north, were only a prelude for this new task He had laid before them. They had learned that God answered prayer in a very definite way, and indeed was a living God for the twentieth century as He was for the New Testament saints.

They graduated to a furniture van with a leaky roof, and no windows in September, which served to remind them of the leaky plane in which they had flown into Sachigo. Then as the snow started to fall, they ripped up the floor of an old log cabin, and put in new beams, and moved in along with the field mice.

By this time these pioneers had settled on a piece of property three miles from Kenora. They had previously run into difficulties about the piece they had first purchased, being too far from town. So they started once again to clear the land, and at last started to build, with their own hands, the first house of the Village. It was completed before December of that year, with some help on the outside structure from local Christian men. It was not until January of that first year they saw the children coming forth–to be followed by many more by the Spring.

Then thoughts began of the second house. After all, God's vision was one of twenty to twenty-five houses, not just one. The first house was now crammed to capacity and overflowing, so the need was pressing. In faith a hole was dug for a much larger home with four bedrooms instead of three and a much needed full basement. They hammered at forms for the cement, between babies, and diapers, and youngsters with skinned knees. This time there was only the effort of one man, part time in the evenings, and a pensioner part of the time. Before December the first floor had been nailed down, all 1200 square feet of it with 6" ship-lap. Talk about housemaids knees! By May the women had started to close in the rooms with gyprock, and by the first of June had one room ready for two summer missionaries.

By the end of July the second house was pretty well completed, apart from the final trim, and had children living in it with Miss MacLeod and the two helpers, leaving six youngsters in the first house with Miss MacKay. Then unfortunately, Miss MacKay's health gave out and she had to go to St. Boniface for her third lung surgery. (As was said, they believed in miracles, and Miss MacKay's existence was indeed a miracle.) The number of babies to be handled had to be cut down, but Miss MacKay is back in the Village again, by God's abundant Grace, and the work continues.

The need now is for a Christian couple to go and help, and in time another mature woman to assist them as they go on to more houses for God, and more permanent building in the children's lives for Christ.

Spreading The Word

The New Testament has now been entirely translated and published in the native language of the Amis—largest tribal group of the Malayo-Polynesian people on the east coast of Taiwan.

The translation project was originally begun by the Rev. and Mrs. Edward Torjesen, veteran missionaries with The Evangelical Alliance Mission in 1951 following their departure from Mainland China.

The entire first printing of the New Testament was sold out within a week after the published edition was dedicated.

Linguists working with the Wycliffe Bible Translators have announced the completion of four New Testament translations for tribal groups in Mexico during the final months of 1972.

The tribes include Tarahumara, Cuicatec, Zapotec, and Huave. The agency accepted 224 new members for translation and support ministries during 1972.

With the permission of the Czechoslovakian authorities, 2,500 large-print Bibles for people with poor eyesight have been delivered to the Czech Council of Churches by the United Bible Societies. They can be used as pulpit Bibles. Production has also started on 30,000 copies of the four Gospels in a new Czech translation.

a small reflection

by agnes pierce

THE MONTH OF MARCH

Yes, the very name March makes us think of time marching on and Springtime arriving on the 21st day. Then we look around and say if *Springtime is arriving "What a dull affair".* You walk into your rooms and halls and see decorating to be done—flowery linen covers to be made to cover and transform faded chairs and you say "I must get paint to brighten the stairway". Your apron, the scrubbing brush, polish, mop and broom must be dragged out to busy yourself cleaning every nook and corner. There are cupboards to scour and things to put right. Cleaning time has started.

Out on a walk, hoping to detect Springtime near at hand, you see a little stream trying to make its way out from under the snow. You glance around and a lonely, sad crow sits somewhere on a post near a tree or on a straggley branch close by. There is dull sky above, a bit of sunshine peering through now and again, and a strong wind blowing dead leaves around and scattering seeds far and near where they lie cold and low. You may happen to be in a warmer climate like Victoria, where you can see tiny crocuses, lovely moss and other little flowers smiling at you in sheltered places. But for many, March is dull and windy, and full of hard work.

Enough of these doldrums! Let us stop and think how much we should all thank God for our work. When life seems dull (like it sometimes is on a March day) let us think of those who are on beds of sickness, paralysed, and who long to be able to do any kind of work—but cannot. When I stood in a large hospital one day visiting the patients, all my trivial concerns fell away and calmness of the Eternal things stole into my being. *God spoke to my heart.* I thanked God that I could go about my work.

Now Spring's first message to us is **"THAT WE SHOULD ALSO BE BEAUTIFYING THE EARTH."**

As Spring starts slowly by scattering a few seeds around, let us remember the loveliness after. So many lives today are filled with the frost of the Winter and are cold and indifferent to the sunshine and beauty of Jesus Christ who can cast aside the cold indifference, hurts and troubles all around us. Maybe we can be a flower that cheers a shut-in person, a branch that shelters a child, or a sunbeam that brightens someone's path. Even aged Christians can, by their years of Christian experience and learning, converse on things that bring comfort to the heart of the suffering and sorrowful.

Yes! we can awake from our Winter's sleep and chilling unkindness and forgetfulness of others.

JOY SEEMS TO BE EVERYWHERE WHEN SPRINGTIME REALLY COMES.

It comes to plain and valley.

It comes to the depth of a still pond.

It comes to a little creek winding through the woodland and running down the hills and mountains making a rushing water-fall. It comes to all tiny creatures that make a hum and chatter and sing of their great gladness.

There is joy among the fishes, joy among insects racing through their way of many activities in the sand, joy among cattle on a thousand hills with their young. The earth is full of the glory of the Lord when Spring really comes.

It is thus with a person who has been spiritually dead and in darkness.

Though the sky be still dull, and the clouds are still overhead, new life and new joy can come to them. I quote to you the words by Bliss Carman.

I took a day to search for God,
I found him not. But as I trod
By rocky ledge, through woods untamed
Just where one scarlet lily flamed
I saw his footsteps in the sod.

Then suddenly, all unaware,
Far off in the deep shadows where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marveled how
God gives us Heaven here and now
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned,
And all that there was still to probe—
I caught the glory of His robe
When the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving beauty be . . .
And from that kindling ecstacy
I knew God dwelt within my heart.

God, give us eyes to behold the wonder of your creation whether the days be dull or bright. May we be inspired to give reverence to the Giver of all life and beauty.

NEW PLANS FOR FRENCH-SPEAKING CAMP THIS SUMMER

The National Committee on Camping has decided to sponsor an experimental French-Speaking Camp for teens whose first language is English. It will be held at Gracefield, 60 miles north of Ottawa; July 22-August 1. Further information may be secured from the director, the Rev. G. E. Doran, Richmond, Ontario, or from the Committee on Camping, 50 Wynford Drive, Don Mills, Ontario.

This 'n' That

MANDATE FOR MERCY by Charles Reynolds.
Friendship Press 2.50

This is a fascinating account of many ways in which handicapped people in India are being helped. The author, Executive Secretary of the Ludhiana Christian Medical College Board, New York, visits many centres for rehabilitation and describes their work. With him we see many cases of corrective and preventive rehabilitation. We visit centres treating many different types of handicaps bringing hope and a new life for the victims. We learn of work done for those with leprosy and the training given to these people to prevent injury to limbs. We visit a place where blind people are taught a trade and self-sufficiency. Imagine teaching a blind man to run his own farm! We call in at centres for treatment of eye problems of which there are many in India. We trace the account of an injured woman who receives artificial limbs and learns to walk again. Another young man finds help for Parkinsons Disease.

Most of these centres are run by Indian people themselves. It is inspiring and heart warming to read about the many ways in which they are helping each other. We in the WMS send financial help to some of these projects. Here is an opportunity to learn what our money can do.

FUTURE MAKER IN INDIA, The Story of Sarah Chakko, by Mary Louise Slater
Friendship Press $1.50

The biography of Sarah Chakko, noted teacher and educationalist in India. Miss Chakko was raised in Trichur in South India. Her family were members of the Orthodox Syrian Christian Church. The book gives a warm and interesting account of her childhood. It was as a teacher that she made her great influence on the youth of India. Miss Chakko had a deep love for all who crossed her path. She was active in many fields including Y.W.C.A. and S.C.M. She was the first woman and the first Indian to become a President of the World Council of Churches. This account of her life is full of interest.

INDIA–YESTERDAY & TODAY by Clark D. Moore & David Eldridge . . .95c.

This book presents us with an in-depth study of India, its people, its history, its religions, its culture and its politics. The editors have made a collection of writings by various authorities on the India of yesterday and today. The book is interesting but very detailed. It is a valuable source for information about India.

The book includes writings on the origins of Indian Society; on the development of religious thought and its influence on the people. There is no mention of the work of Christian Missionaries. There is a section on British India and the growth of the Nationalist movement. Some writings on Mohandas Gandhi and Jawaharlal Nehru and the part they played in the bringing of independence are included.

The book concludes with a section on India since independence. This part considers the government and politics, village life and development, economic growth and foreign policy. This book was published in 1970 and includes information until about that time.

CINEMA

I would like to share with you some comments on two films of quite different types and use them as examples. The first film is a Walt Disney production called **Snowball Express.** It illustrates the best of Walt Disney comedy films and provides an enjoyable afternoon for the children, or indeed for the whole family. On occasion, I have been concerned at some of the values that seem to be shown in this sort of film, the message of *Get Rich Quick,* or *Win at all Cost.* And, the presentation of some characters at times seems to be a derogatory stereo type, portraying *Father as a Bumbling Dreamer, Mother as a Hardminded Realist, a Child as a precocious Genius.* But the characters in this film seem to be real with a likeable humanity and even the dog is just a good dog.

The second film is one that I would recommend for parents and teens. It is called **Sounder** and portrays the family life of a poor black family in the South in the late twenty's or early thirty's. It is a well made film that reveals both the difficulties and the happiness the family experiences, and the deep affection and concern that they have for one another. Yet, no time does the film become maudlin.

One is confronted with injustices and frustrations, and yet at the same time we recognize the very human attitudes that are the basis of these. It is an excellent film for a family to see together and discuss for long after.

Rev. Harry Crawford

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IN THE NEWS

$88,400 Prize Announced For 'Religious Progress'

London (EP)—A sum "no smaller than the Nobel Prize" has been set aside as the annual Templeton Prize for progress in religion by a successful, 60-year-old Briton.

John M. Templeton, a Presbyterian layman, stated in his home in the Bahamas that 1973 recipient, the first-prize winner, will take $88,400.

In 1974 and thereafter, the prize will probably exceed $100,000.

Some 2,000 people around the globe have been asked to nominate people from any major world faith who would meet the prize criteria. The judges are a Dutch woman who is a Roman Catholic and eight men: two Anglicans, two Presbyterians, an English Jew, a Japanese Buddhist, a Pakistani Muslim and an Indian Hindu.

The judges are looking for creative, effective contributions that "may involve a study, or a life, or the inspiration of a new movement or thrust in religion, or a religious institution."

23,000 Jehovah's Witnesses Free Malawi

Malawi (EP)—A government campaign against Jehovah's Witnesses here has driven practically the entire community of 23,000 sect members out of the tiny East African nation.

The Witnesses were outlawed, according to a spokesman in Washington, D.C., because they had been encouraging people not to pay taxes or to sing the national anthem.

Don A. Adams, foreign service secretary for the Watchtower Bible and Tract Society, denied the allegations and noted that this was the third time the sect had had problems in Malawi. Each time, he said, the issue was over buying membership cards in the Congress Party, the country's sole political organization.

Adams said the Malawi government considers this a form of taxation, and not buying a card is considered an act of disobedience. Witnesses regard it as joining a political party, which they refuse to do.

Most of the beleaguered people have crossed over into Zambia. Some 250 of the sect reportedly has been killed, raped or brutally beaten, according to the latest issue of the organization's magazine Awake.

Zambia rural development minister, Reuben Kamanga, said he visited a camp of the refugees and was told an average of nine people were dying every day apparently of hunger. The Watchtower Society was trying with difficulty to rush food and supplies to its people.

Professor Sees Film Comedy As A Way To Religion

Claremont, California (EP)—Theological insights are available in the films of Charlie Chaplin, Laurel and Hardy and even W. C. Fields, according to a Biblical scholar here.

Dr. F. Thomas Trotter, dean of Claremont's School of Theology, says the screen comics of the 1920s and 1930s accepted the fact that life is full of oncoming trains and falling ladders—generally unpredictable and chaotic and hardly orderly.

"The great comedians showed us that survival depends on our ability to match those events with grace, wit, humor and ability," he told reporter John Dart. "Their world is a random world . . . but they survived—showing that survival is possible."

Evangelical Effort In China Held Subject To Doubt

Washington, D.C. (EP)—The possibility of aiding clandestine Christians in China has become a "sales point" for evangelical enterprises but just how much evangelical effort goes on there is open to question, according to Dr. Carl F. H. Henry.

A noted evangelical theologian, Dr. Henry returned recently from an extended stay in Hong Kong. He wrote on "China: The Lonely Remnant" in Christianity Today, the evangelical fortnightly published here.

In the second of two articles, he said that while some reports indicate perhaps 1 million evangelical believers in China others say the "evangelical penetration and potential" has been exaggerated.

Dr. Henry cited a journalist who said reports of mass conversions and baptisms, and the distribution of thousands of Bibles are "spurious."

According to the journalist, he said, most of the Bibles promotionally funded for the Chinese mainland end up in church and school basements in Hong Kong.

How many copies get across the border is a "moot point," according to Dr. Henry, who added that the "Communist hostility to Christianity justifies some risk ventures, however unsure the returns."

'Universe No Accident'—Cernan

Aboard USS Ticonderoga (EP)—Although he admitted he didn't necessarily feel closer to God in deep space, Astronaut Eugene A. Cernan said he was convinced the universe "didn't happen by accident."

"The earth looks big and beautiful and blue and white," he said of his quarter-million-mile perspective. "You can see from the Antarctic to the North Pole and the continental shores. The earth looks so perfect. There are no strings to hold it up, no fulcrum upon which it rests.

"You think of the infinity of space and the infinity of time. You feel a little selfish . . . like you are looking back at earth as God must be looking now and as he must have when he created it."

The recent moonwalker said, "I am convinced of God by the order out in space."

Announcing

The Theme speakers for the EVENING DEPARTMENT CONFERENCE
UNITY—Rev. James Miller
WITNESS—Dr. Allana Reid-Smith
SERVICE—Rev. J. Armour
The place? Montreal
The dates? May 4, 5, 6, 1973
Circle your calendar!

THE WMS AT WORK

Barrie Presbyterial

"The Surest Steps to Happiness are the Church Steps". This quote, the message of a poster, also served to emphasize the theme "In His Steps" for the Annual Meeting held in Barrie. From Taiwan, Mrs. Murray Garvin spoke on the theme sharing thoughts on showing the Love of God. A memorial service was also held at this event.

Hamilton

A combined Presbytery and Presbyterial mission presentation was held to stimulate thought on Faith and Justice. A simulated situation carried out by a panel of Garry Norton, John Johnson, Don Neal and Mrs. Richards was a basis for the small groups to discuss and prepare a statement on current issues involving Faith and Justice.

Brandon Presbyterial

It is with regret we note the Senior WMS (WD) Group of Wellwood is no longer able to function as an active group. Their participation and work in the Society is regarded as a standard for which groups should strive. Appreciation is expressed for the accomplishments of these ladies throughout their lifetime service.

Westminster Presbyterial

An effort to raise money for a new church basement was an overwhelming success for the ladies of Bradner Church. A December Bazaar saw a gathering of men and women (some from Vancouver and Mission City) who supported the ladies and Mrs. A. B. Basey, Presbyterial President, who presided over the event.

Windsor

A gala evening marked the celebration of the 25th Anniversary of the Laura K. Pelton Group of St. Andrew's Church. At this event, highlighted by several special presentations, a taped message from Miss Pelton was heard, and a Charter Member, Miss Doris Bryant, recalled things past. Another valued message was from former member Dorothy Bulmer who is now a missionary in Nigeria.

Changes in Presbyterial Boundaries

Due to the decision of the 1972 General Assembly a number of congregations in the Presbytery of Guelph-Saugeen became part of the Bruce-Maitland Presbytery; others remained in Guelph-Saugeen. This meant that some of the groups which had continued as part of Saugeen Presbyterial would be in a different Presbytery from that in which their congregations were located. Therefore at a special meeting of Saugeen Presbyterial on the evening of November 15, 1972, it was agreed that the WMS groups of that Presbyterial become part of the Presbyterials which are within the Presbyteries of which their congregations are a part.

The result is that WMS groups in Moorefield, Drayton, Arthur, Gordonville, Conn, Fairbairn, Palmerston, Mount Forest and Harriston will become part of Guelph Presbyterial; Normanby, Durham, Dromore, Holstein, Priceville and Rocky Saugeen of Bruce-Owen Sound Presbyterial. Saugeen Presbyterial's final meeting was February 6th.

Knox Church, Dutton

"The Gift of Light", a candlelight service portraying the prophecy and coming of the Christ Child was presented by the Evening Auxiliary during the Advent Season. Lighted tapers throughout the church effectively set the atmosphere for the presentation and music that highlighted the service in which copies of the New Book of Praise were dedicated. A fellowship hour completed this special evening.

Port Colborne

Active interest by the WMS supported many joyous events for COC, Explorers and CGIT during the month of December. Special Christmas meetings were held for each group who are enjoying good year 'round attendances. A Star Ceremony highlighted the Explorer gathering with seven red stars, thirteen blue stars and fourteen gold stars given out. Two dramatic presentations were also given. At the CGIT service, a lanyard was presented to Miss Jeannette Brown.

Four Junior Memberships have also been presented at Port Colborne, to Miss Connie Lochhead, Miss Laurie McNay, Miss Ann Kennerly and Miss Faye McCormick.

In Remembrance

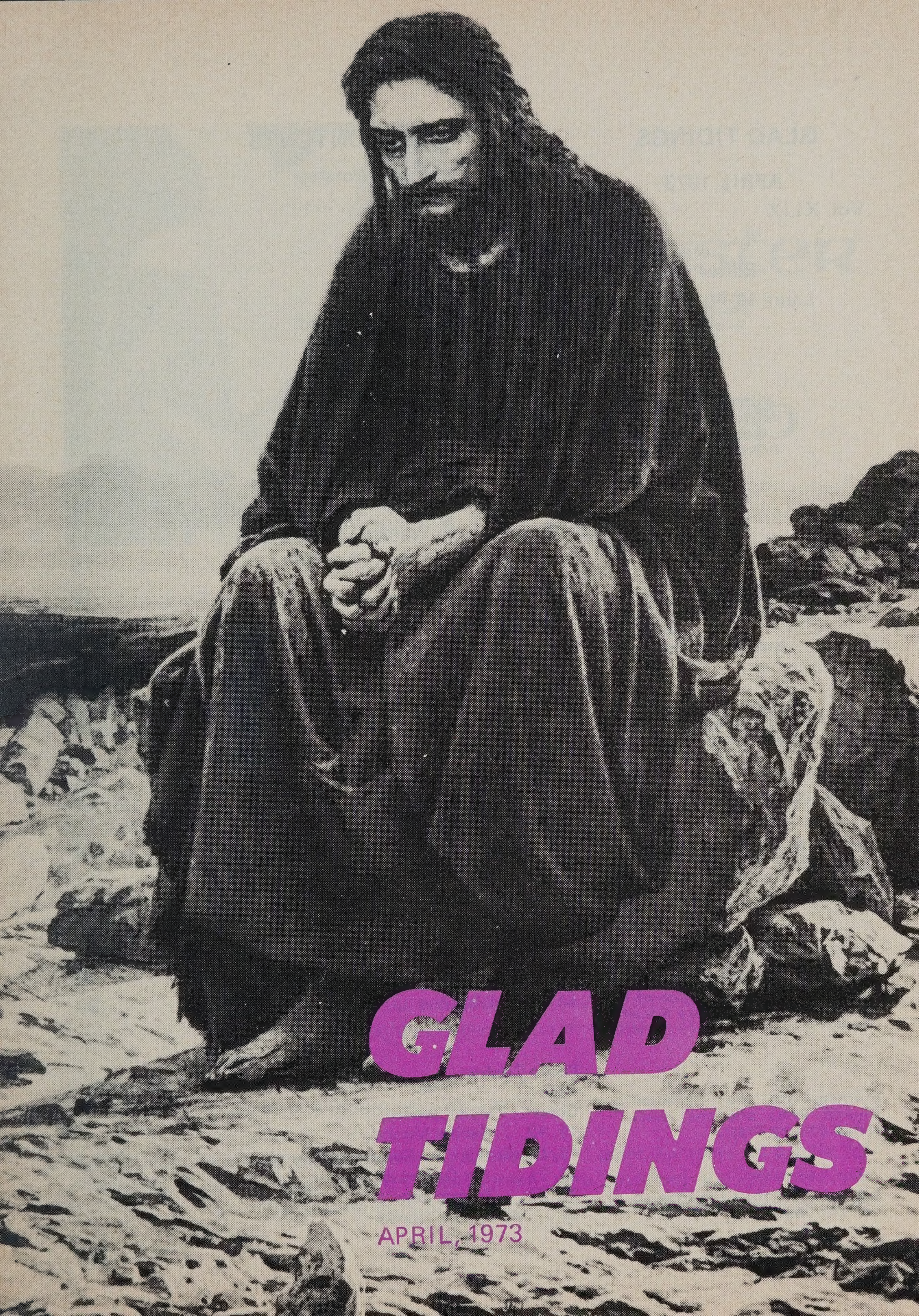
Name	Church	Presbyterial
Mrs. Millie Dick	St. Andrew's, Brampton	Brampton
Mrs. Cora Magee	St. Andrew's, Brampton	Brampton
Mrs. Blanche Aikenhead	Grace, Calgary	Calgary
Mrs. Myrtle Reilly	Grace, Calgary	Calgary
Mrs. David Kidd	St. John's, Toronto	East Toronto
Mrs. D. Cunningham	St. Mark's, Moose Jaw	Moose Jaw
Mrs. William Turner	Vancouver, B.C.	Niagara
Mrs. J. Burnett	Paterson Memorial, Sarnia	Sarnia
Mrs. Elizabeth Clements	Central, Vancouver	Westminster
Mrs. W. P. Gordon	Fairview, Vancouver	Westminster
Miss Mary MacLennan	Wychwood-Davenport, Toronto	West Toronto
Mrs. B. Nash	St. James, Winnipeg	Winnipeg

INDIA – ONE SIXTH OF THE WORLD'S PEOPLE

Study Resources for 1972-73

For Adult Groups	
A packet containing the book ASK AN INDIAN ABOUT INDIA by Blaise Levai; a 48 page Guide on India for Adult and Youth Groups; Mimeographed material giving additional programme ideas and Worship Suggestions	$2.25
For Teenage Groups	
MINITREK TO INDIA packet contains the resource book MOTHER INDIA'S CHILDREN by Edward Rice; A booklet about India prepared by Information Service of India; and Suggestions for five programmes prepared by Mary-Lou Funston and based on resource materials in the packet; notes about Affiliation with the W.M.S. and other information	$2.25
For Children's Groups	
For Juniors (Explorers) the packet includes a reading book COME INSIDE INDIA by Marion Van Horne; INDIA FROM A TO Z with stories, puzzles and games; a guide to assist in planning programmes and material on a Learning-Giving Emphasis and a Picture Sheet	$3.00
For Primary (COC) the packet includes a reading book THE SECRET OF THE DRUMSTICK TREE by Jane Day Mook; Primary Teacher's Guide HOW INDIA FEEDS THE HUNGRY by Mary Anne Cavicchi; material on a Learning-Giving Emphasis and a Picture Sheet	$3.00
ADDITIONAL RESOURCES	
INDIA, YESTERDAY AND TODAY, edited by Clark D. Moore and David Eldridge—a good reference book	.95
FUN AND FESTIVAL FROM INDIA, PAKISTAN, CEYLON AND NEPAL by Irene Wells and Jean Bothwell	.95
THE CROSS IS LIFTED by Chandren Devanesen a book of prayers	$1.25
A CASSETTE includes music for the Sari Dance, other music and information about the Bhil Area of India	$2.00
Facets of Faith a book of 4 plays, including THE CONVERT the setting of which is India	.75
CONFRONTED Three discussion starters	$1.35
GOD IS JUST NOW—Bible Study—six studies related to "Faith and Justice" for use by individuals and small discussion groups	.10

Available from the W.M.S. Book Room, Women's Missionary Society W.D. Room 100, 50 Wynford Drive, Don Mills 403, Ontario. With orders of $5. or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.



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APRIL, 1973

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Laura M. Plummer

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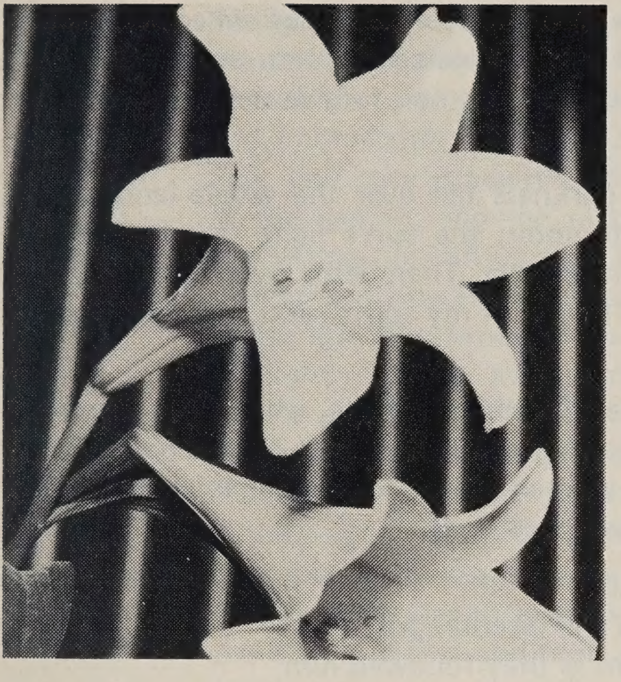


an easter service of worship

by MARGARET BOYD

LEADER: The Lord is risen!
RESPONSE: He is risen indeed!
LEADER: The light shines in the darkness, and the darkness has not overcome it.
ALL: Alleluia, for the Lord our God, the Almighty reigns.
Let us rejoice and exult, and give him the glory.

PRAYER (IN UNISON): Almighty and everliving God, who for our redemption gave your only Son to die on the cross, destroying the darkness of death, come to us in the power of the resurrection so that we may be partakers of life eternal. Give us, we pray, the gifts of faith, love, and joy so that we may worship with grateful hearts and serve with devoted lives. For the sake of Jesus Christ in whose name we pray. Amen.

LEADER: With the first disciples, and with his followers since, we will rejoice as we behold the unfolding of God's great plan. At this time of the year our Church celebrates one of its most joyous festivals as we observe and carry on a tradition that began centuries ago and yet has meaning for us today.

HYMN 187—V. 1, 3, 4 (Revised Book of Praise)
O Come and mourn with me awhile.

SCRIPTURE READINGS: LUKE 23. As they led him away to execution . . . great numbers of people followed, many women among them, who mourned and lamented over him. There were two others with him, criminals who were being led away to execution; and when they reached the place called The Skull, they crucified him there, and the criminals with him, one on his right and the other on his left. Jesus said, 'Father, forgive them; they do not know what they are doing.'

It was about midday and a darkness fell over the whole land, which lasted until three in the afternoon; the sun's light failed. And the curtain of the temple was torn in two. Then Jesus gave a loud cry and said, 'Father, into thy hands I commit my spirit'; and with these words he died.

The crowd who had assembled for the spectacle, when they saw what had happened, went home beating their breasts. His friends had all been standing at a distance; the women who had accompanied him from Galilee stood with them and watched it all.

1ST READER: It was all over. It was the END.
The friends of Jesus were sad and discouraged;
they had believed in him as they followed him,
but he had left them.
They were mystified that he had promised them a kingdom,
but now he was dead
and their hopes were dashed to the ground.

HYMN 182 (Revised Book of Praise)
It is a thing most wonderful

SCRIPTURE: Matthew 28:1-10 (New English Bible)

2ND READER: Suddenly the women returned from the tomb,
rushing into the presence of the disciples.
The tomb is empty! It is unbelievable! What has happened!
Slowly, surely, the realization came to them.
Jesus was ALIVE!
He came to them where they were. He talked to them.
"I am the living one; for I was dead and now I am
alive forevermore."
Astonishing!
The disciples felt the joy of His presence
and a sense of new life within;
they felt a new purpose in life; and a call to mission.
"Peace be with you."
"Receive the Holy Spirit."
"Go, make disciples."
And so, what they had thought was the end . . .
was really only the BEGINNING!

HYMN 190 (Revised Book of Praise)
Jesus Christ is risen today

PRAYER: Almighty and eternal Father, we give thanks for this day and for the assurance it brings of your love and care. Especially we give thanks for Jesus Christ our Lord and Saviour, who conquered death, bringing life and immortality to light. O God, through the eternal victory of your Son, you have brought us through the shadow of the cross, the gloom of the garden, and the night of the tomb, to the glorious sunrise of everlasting life; fill us with the joy of His victory, so that renewed and strengthened by Him we may overcome all that separates us from you in this life, and through Him we will come to the life that never ends. In the light of Easter even death has become a hallowed thing, the answer to our prayer for life. Give us, we pray, the kind of faith that looks beyond the grave and gives us assurance of life for evermore. Grant that it will be great enough to send us out to do the work you want us to do in the name of Jesus Christ our Lord. Amen.

OFFERING: In gratitude for God's great gift to us—Jesus Christ, crucified, risen and coming again—let us present our offering as an act of worship and as an expression of love and faith in him.

OFFERTORY:

All blessings, Lord, belong to Thee,
They are in truth divine;
Before we ever give our gifts
They are already thine.

To thee, O Lord, we bring these offerings of self for dedication, in Christ's name. Amen.

UNISON READING: Philippians 2:5-11

Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was His from the first; yet He did not think to snatch at equality with God, but made Himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, He humbled Himself, and in obedience accepted even death—death on a cross. Therefore God raised Him to the heights and bestowed on Him the name above all names, that at the name of Jesus every knee should bow—in heaven, on earth, and in the depths—and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father.

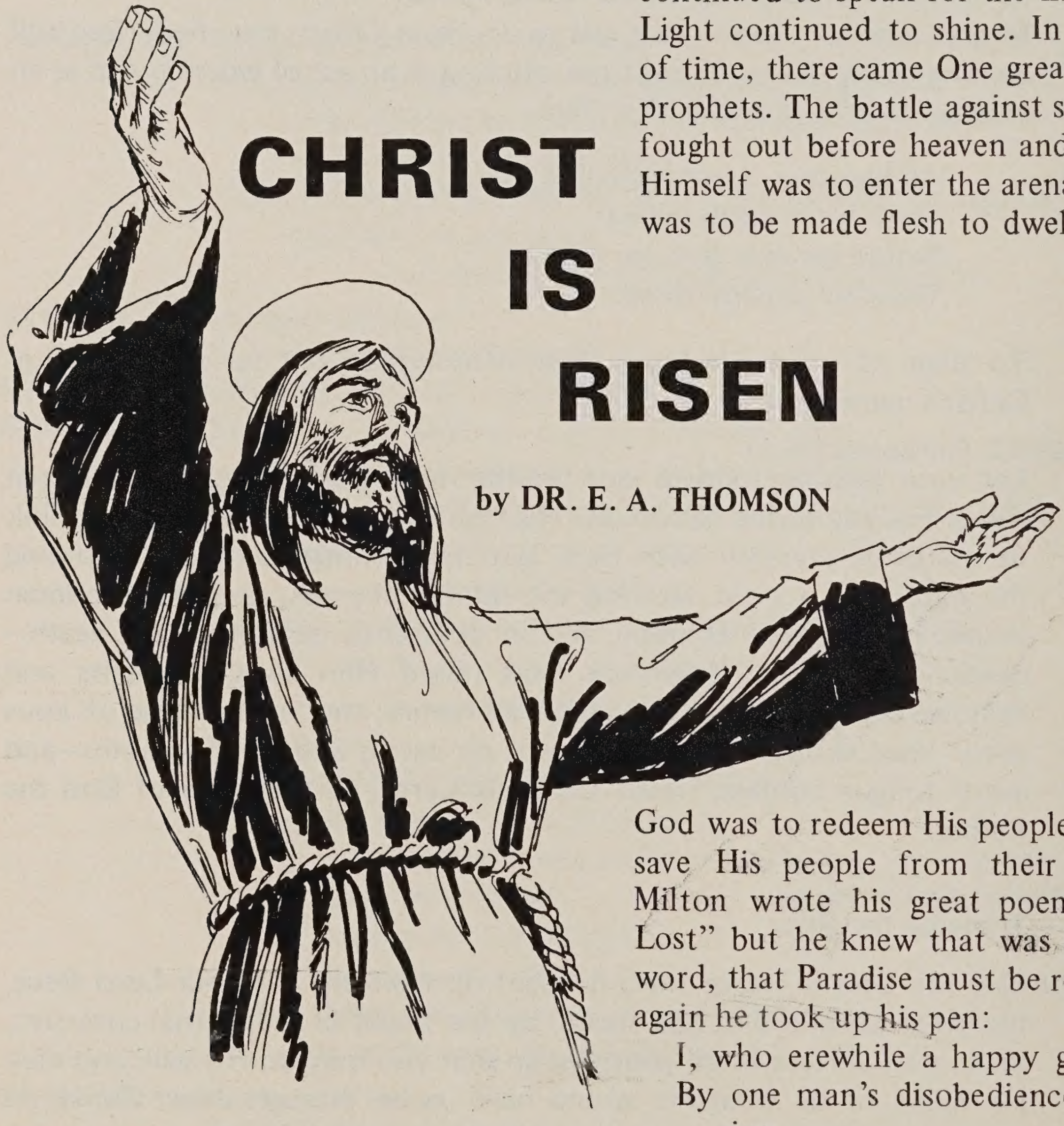
HYMN 201 (Revised Book of Praise)

Thine be the glory

BENEDICTION: May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, make you perfect in all goodness so that you may do His will; and may He make of us what He would have us be through Jesus Christ, to whom be glory for ever and ever! Amen.

CHRIST IS RISEN

by DR. E. A. THOMSON



YOU Presbyterians, wrote our angry correspondent, do not believe in the Bible. You do not keep the commandments of God. The Bible tells us that "The Lord rested on the Seventh Day: wherefore the Lord blessed the Sabbath Day and hallowed it. Remember the Sabbath Day to keep it holy". By worshipping on the First Day of the week, instead of the Seventh, you break God's commandment. You do not believe what the Bible says.

It is true that we hold the First Day of the week as the day on which we gather to worship. God has the work of creation but He also has the work of redemption. In stately terms Genesis unfolds the work of God in creation. "In the beginning God created the heaven and the earth . . . and God said, 'Let there be Light', and there was Light".

Against God's Light, man sinned and man fell. Yet the Light kept on shining against the darkness and the darkness "could not tear it down". The prophets continued to speak for the Light and the Light continued to shine. In the fulness of time, there came One greater than the prophets. The battle against sin was to be fought out before heaven and earth. God Himself was to enter the arena. The Word was to be made flesh to dwell among us.

God was to redeem His people. He was to save His people from their sins. John Milton wrote his great poem "Paradise Lost" but he knew that was not the last word, that Paradise must be regained and again he took up his pen:

> I, who erewhile a happy garden sung
> By one man's disobedience lost, now sing

Recovered Paradise to all mankind
By one Man's firm obedience
Fully tried through all temptation.

The battle was joined in that greater work of God, the work of redemption. God stooped in lowly form to live among men, to walk with them and to talk with them, to share their poverty and their shame, to go to the cross and die a criminal's death that men might have the abundant life, to beat back sin and wrong and death and to seal the victory on the Resurrection morn. The work of redemption is the harder work of God. Jesus teaches us that it is easier to make a lame man walk than it is to forgive a man his sins.

So the Christian Church on the First Day of the week celebrates God's finished work of redemption. For a while the early Christians came to worship both on the seventh day and on the first day but gradually the first day prevailed. The Church does not look backward; it looks forward. Every first day of the week it celebrates the Resurrection, the completion of the work of redemption in Christ Jesus. One minister used to give out a Resurrection hymn each Lord's Day. He wanted to keep the significance of the Day constantly before his people.

How God accomplished this great event, we are not told. God moves in a mysterious way His wonders to perform. All we know is that the tomb was empty and that hundreds of people could testify that they had seen the Risen Lord. It is the story of Christ coming back to His own. Had this been a work of fiction, He would have returned to haunt His enemies, to Caiaphas, the High Priest, who could send an innocent man to the cross to further his own selfish aspirations, to Pontius Pilate, the Governor, who showed how a stubborn man could yield to blackmail, to Herod whose only interest in Jesus was that of a child playing with the latest toy. Truth is stranger than fiction. Christ came back to those who loved Him. He sought out His friends. He appeared to Peter who had denied Him thrice. He appeared to the Disciples who had forsaken Him and fled. He appeared to five hundred followers at one time. He appeared to James, His own brother according to the flesh. Jesus and James had been little fellows together in the home at Nazareth. They had played the same games. They had shared the same poverty. Yet James did not believe that Jesus was other than his brother. After the Resurrection they met. "They walked beside the tideless sea". They communed one with the other concerning things eternal. Then and only then did James believe. He too had seen the Lord and when he came to write his epistle, he described himself as "the slave of God and of the Lord Jesus Christ". Again and again Paul laid claim to be an Apostle on the ground that he had seen the Risen Lord on the Damascus road "as one born abnormally late into the Kingdom".

So through the centuries the Christian Church has stood firmly on this great truth, the fact of the Resurrection, the fact of Redemption. In Calvary, in the empty tomb, in the power of the Resurrection, God accomplished His great work of redemption. Said Martin Luther, "The Word that has created heaven and earth, must do this or it will be left undone". As Christians, we greet one another with the ancient Easter salutation, "Christ is Risen! Christ is Risen indeed!"

A Case For Cassettes

by REV. DESMOND HOWARD*

"Today we are beginning to realize that the new media are not just mechanical gimmicks for creating worlds of illusion, but new language with new and unique powers of expression." This expression came from the lips of Marshall McLuhan, who has been referred to as 'the oracle of the New Communications', by NEWSWEEK Magazine. He has shed a new light on the effects and side effects of the printing machine. This man's theses should have a salutary effect on the straight-laced, horn-rimmed bespectacled upholders of formal scholarship who usually have little time for A. V. Aids. "The first printed books were 'visual aids' to oral instruction. When they appeared, they too, seemed to threaten the oral procedures of that day."

The Director of the School of Communication at Fordham University, John Culkin, S.J. wrote an essay concerning the application of mass media to innovations in education in which he stated, "Print is not a bad thing in itself, but it doesn't merit the continuous monopoly which it has had in the past . . . The monopoly of print is over." He also refers to the present time in terms of "the era of post-Literacy." In India speeches, articles and Government programmes all give expression to concern over the high illiteracy figures. A newspaper editorial capsulizes this same anxiety; "There were more illiterates in India in 1961 than in 1951, and the '72 census will tell the same story . . . not more than 5 million adults learn to read and write every year . . . The Education Commission pleaded for a "massive unorthodox national effort" . . . nearly 70 per cent people in the 15-45 age bracket cannot even write . . ." All decry the state of illiteracy. It is presumed that to be educated one must be literate. However with the advent of the cassette recorder and other forms of mass media, the terms 'illiterate' and 'uneducated' need not necessarily be synonymous.

The tribal groups whose languages are as yet unscripted can learn from cassettes which can speak their own language instead of books! Does that sound far-fetched? Then consider the 'Talking Book Programme' of the National Association for the Blind, where printed books are 'translated' into magnetic patterns by recording machines in their studios in Bombay and then sent hither and yonder across this great country to be reproduced as voiced and meaningful soundwaves, capable of educating the blind just as well as the student with the faculty of sight. Are not the illiterate educationally blind? Why is it necessary to reduce all the tribal dialects to script before educating these people whose oral traditions, their greatest asset, have made them keen hearers and gifted them with prodigious memories. Indeed after reading of all the negative aspects of the invention of print, one will surely be excused for taking an extreme position and even questioning the advisability of a literacy programme. Although now with the revelation of St. Marshall, the McLuhan, alongside our Bibles, it may be possible to be literate and still protect those wide ranging natural responses and the true freedom of expression owned by pre-literate man.

If the stone axe was an extension of man's hand, (Refer *UNDERSTANDING MEDIA: THE EXTENSIONS OF MAN* by . . . you guessed right, Marshall McLuhan) if the wheel is an extension of man's foot and if the radio is an extension of man's voice, then the cassette tape player is an extension of an extention!! For all that can be done over the radio can be done also by cassette players. While the worth of the radio ministry is not meant to be disputed by the above statement, it is suggested that the ministry can be completed if certain of the radio programmes were available for replay on cassette players. Indeed, in so far as the cassette will probably be listened to under more controlled conditions, the percentage response would probably be greater.

EXTENSIVE USE

The cassette tape is already replacing the dull coloured, small professional journals. In California, the Medical Association now sends out 'cassette' recordings of conference addresses, debates and other relevant programmes for those in Surgery, General Practice, Pediatrics and even for Otorhinolaryngologists!!! This programme has become so popular that over 55,000 cassettes are mailed out each month. Obviously the American Doctor finds more time to listen than to read. Theologians also are climbing onto the turntable. Groups such as 'Thesis Theological Cassettes' and 'Ministers Taped Digest' are now available each month. There is a great need for continuing theological refresher courses. The cassette could not only meet this need, but could also be easily adapted to educate laymen of the Church also. 'The Association for Theological Extension' is planning on an extensive use of pre-recorded cassettes.

LIMITED BY IMAGINATION

All uses for the cassette are not necessarily dependent on national programmes or a professional recording studio. What is to prevent some retired but active layman or enthusiastic young person from assisting in the ministry of the spoken word each Sunday, by recording excerpts from the service, the sermon, and an encouraging word from the minister? This 'extension' of the congregational worship service can reach to the paraplegic, confined to bed—to the wayward who are otherwise engaged on Sunday morning—to the shift worker who works mornings or weekends—to the mother of baby twins and an energetic two year old—or to the usually regular attender who is hospitalized or convalescing.

Truly the cassette and its usefulness within the programme of the Christian Church is limited only by the imagination of those in charge of Audio Visual programming—may their imagination be wild and presbyopic.

**Desmond Howard has recently returned from a term in India and is on study furlough in Canada.*

Winners or Losers

by SANDRA MUNRO

"Well, I did it Sandy!" He exclaimed.

"Did what?" I questioned.

"I stayed out of the hotels during my lunch hour. I flipped a coin on the corner to see which way I'd go, and you won."

"Is that good or bad?"

"Good."

"Why?"

"I have a problem with drinking, I can't stop at one . . . Could I come here sometimes instead of going out with the boys when I have the urge?"

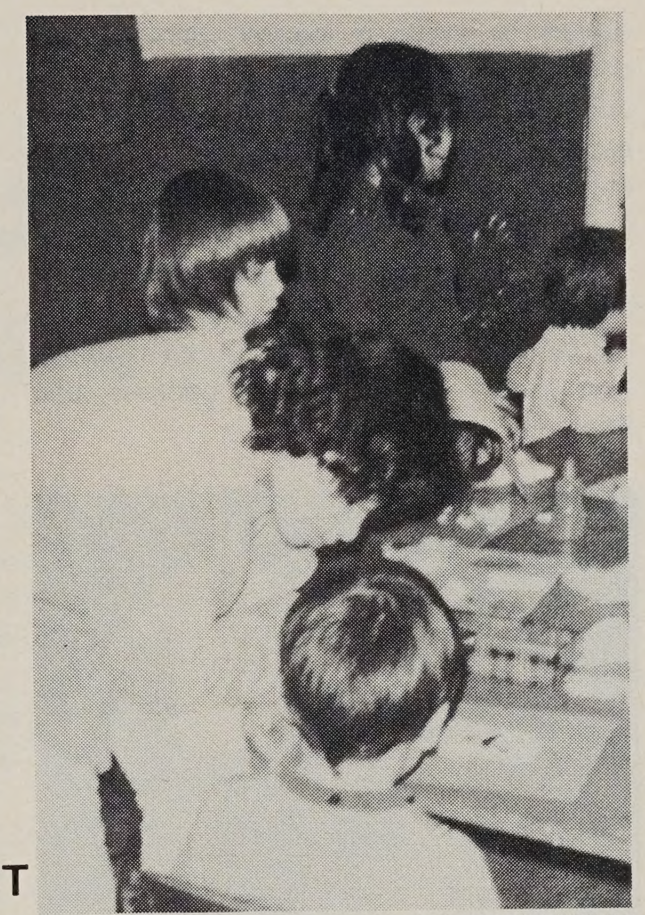
"Of course, I know Jim enjoys your company as well as a good game of crib, and I enjoy you coming for lunch . . . .by the way, I hope you've won.".

Drinking is a common problem with the Indians. It is a continuance from the need to identify or be identified; to find self or to be recognized as an Indian, an individual apart from the white. The Gospel offers much to an individual in finding identity, freedom and purpose in life, but the Indian needs more. He needs to be fully accepted and recognized by our white society as beautiful people, with a lot to teach us from his inherited cultural background. It is much the hope of the Inner City Indian Project in Winnipeg to develop the whole man and particularly to help the Indian people make the adjustment required by the transition from country to urban living.

Take the above gentleman mentioned. That day he won but later he lost his job due to his drinking—then what? Welfare, of course. It's easy, and as he says "too easy," but there's no alternative with a wife and six children at home plus three nephews staying there while their mother is in the hospital for the next few weeks. He applies to a community college, starts school; there are still problems. His wife gets fed up with the problems and situation, she wants to run, but hangs on. She applies for a job—she has to get money somewhere. It goes on and although some stories vary, most are similar.

What can the Inner City Indian Project do for this family?

In this particular case, we've encouraged his continuation of the course and are praying he will graduate. I've sat and encouraged and advised his wife in her discouragement, finding time to pray things through with her. Sometimes a few

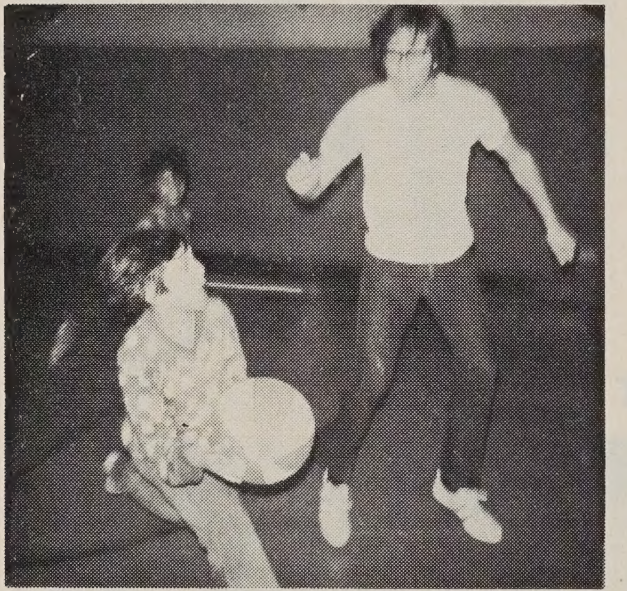


INNER CITY INDIAN PROJECT

Above: Children come to Sunday School in a rented van.
Top right: At one of the clubs, would-be artists create imaginative pieces.
Lower right: On with the show! Dancing clown puppets looks like fun.

dollars is given or loaned. Bedding was provided with the coming of the extra children. Clothing, boots, skates, a carriage and other household items have been either given or purchased at our monthly rummage sale.

The two older boys come to one of our five weekday clubs. The clubs provide recreation, Bible teaching and application, craft projects and cookies and koolade.



An active recreation time at the Centre.

Just the other day, the oldest boy was excited when he realized that his brother was now old enough to go to camp with him. Camping has been a fruitful work of the Project. It allows us to work out in life the teachings of the day. Last year we experienced some good weekend camps with families, where we got to know them better as a unit and from this, brought the family into the activities at the church. Camping will again be one of the highlights of the year this summer.

On Sunday the children are picked up in a rented van and brought to Sunday School. Sometimes the adults come to church. In fact, this couple after a year of common-law marriage were married through the influence of the work. The children have been baptized over the past two years. The adults may not be totally dedicated as we see dedication, but the church means much to them as they express their faith in their own way.

Although the women's group meets weekly, it's hard to get out with a houseful of children and there's not always a baby-sitter available, so the attendance fluctuates from 0-5. I've found individual Bible studies to be the answer in some cases.

Visitation, whether by telephone or in person is important—sometimes serious, sometimes with a social note. And if you're lucky, you might have the treat of fresh baked bannock, moose meat or venison steaks.

Many days are good and rosy, but there's always discouragement and disappointment. Sometimes we win, sometimes we lose, or we think we do. I carry on the work with 18 volunteers for programming and struggle with the rest in hopes that I'm doing the right thing. I am hoping and believing that the funds and means will come very soon for a director or a more qualified worker to work alongside.

The Indian people are a beautiful people, very sensitive, and quite often with no self-value which leads to their many problems. There is a need for such a project. Let's hope it will continue and will expand to meet more needs with God's blessing and guidance.

The Inner City Indian Project is an on-going concern in Winnipeg where Mrs. Munro is a full-time staff worker.

New Appointment

QUESTION:	**What does Bella Bella, B.C and Afganistan have in common?**
ANSWER:	**A young nurse, Patricia Pooler, our newest Overseas Volunteer.**

"It sounded weird and far away." When Patricia Pooler first heard about Afganistan, that was her reaction. But since then, things have changed, and she's anxious to get on her journey and begin living and serving in that corner of the world. She is now an Overseas Volunteer out on a two year term of work she feels called to do.

From a little prairie town, Miss Pooler is a nurse. After graduating in Edmonton, she travelled out to duty in Bella Bella, B.C. at a hospital for an Indian Village and fishing camps. It had previously been a desire to go to another land to nurse, and Miss Pooler was taking studies at the Centre for Christian Studies Institute when she heard about the opening in Afganistan. The possibilities intrigued her, and she says "It really appeals to me."

However, there was a period when Miss Pooler rather doubted a need for her to go to Afganistan, and she returned to Bella Bella. Doors began to open for her, and it became apparent that "the Lord was saying it was the thing to do." And so, Miss Pooler took a post-graduate course in obstetrics and decided Afganistan was the place she would be.

In Afganistan, Miss Pooler will be in a rural area. Her remote location will be a satelite health centre where she and another nurse will place emphasis on teaching. She will be in touch by radio with a doctor. She is the only Canadian nurse going into the area, and while it was hoped another would go, she says "Since no one else came, I'm going to go alone". Afraid? "Sort of, but not really. I've been well taken care of."

She will be in contact with the only Christian church, The Christian Community Church of Kabul, in a country where the dominant religion is Islam.

Miss Pooler says of such experiences as those at Bella Bella and the going out on a mission as this is, "It is a good opportunity to get to know yourself." /lmp

There‘s a Lot to See -Through I.C.Aid

by REV. W. I. McELWAIN

"I.C. Aid" stands for the General Assembly's Committee on Inter-Church Aid, Refugee and World Service. If *you* were to see where the aid goes, you would have to visit at least 17 countries. But, here are a few word-pictures of the aid given during the past year.

– To Bangladesh grants of over $44,000 were sent for house construction, medical services, rehabilitation of agriculture and trades, and community building projects. The Director of the World Council of Churches' Relief and Rehabilitation program there said recently, "A year ago the food, clothing and shelter needs were desperate. Today we have come a fair way from that situation."

– To the Sudan in Africa $10,000 has been forwarded for relief to refugees and for rehabilitation after 17 years of civil war. Part of the WCC assistance is being given toward the building of nine villages including clinics, schools and water supply.

– In the Near East, in the tense situation between Israel and the Arab states, our aid has been given to the Abie Nathan Peace Ship. Attempting to counterbalance the inflammatory propaganda of much broadcasting in that region, the ship's radio station will be a voice of moderation and reconciliation.

– In Africa today, there are more than a million refugees in need of food, medical services, shelter and legal aid. In several nations the Christian Institute for Southern Africa is at work, and I.C. Aid forwarded $3,000 in support during 1972.

– In the October issue of *Glad Tidings* the work of the Christian Service Committee in Malawi was described. In 1972 I.C. Aid, along with agencies of four other major denominations in Canada, forwarded $75,000 for development in Malawi such as well-drilling, agricultural training, rural health units, school leavers' courses and urban community service programs. The Canadian Government's International Development Agency (CIDA) thereupon made a grant of $125,000 to further the work.

– Our church's concern for Nigeria has continued beyond the years of civil strife into the rehabilitation task. I.C. Aid has just forwarded $10,000 for development projects that will provide employment and assist economic recovery. They will make possible a palm-oil processing plant, loans for agricultural equipment and craftsman's tools. Another $2,000 has gone to the Port Harcourt project in Nigeria providing for an infant clinic, preventive medicine program, child care advice, family counselling, literacy classes, marriage guidance, family planning and psychiatric social work.

– To Guyana in South America a grant of $1,000 has gone to the YWCA program of Early School Leavers Continuing Education. For girls who have been forced by circumstances to leave school at a young age, the vocational courses offer new hope and independence.

– To aid a number of West Bengalese in India who were stricken with paralysis due to food poisoning, $2,000 was forwarded for extensive physiotherapy treatments and rehabilitation. In the next few months our aid will be urgently needed for food and well-drilling in India because of the current drought, the most serious since 1967.

A Leadership Class in Malawi

– Within Canada too, there are real needs. In the area of domestic poverty, a project closely allied with our Church's Tyndale Neighbourhood House in Montreal is the support of the Little Burgundy Community Council. This citizen association aims to provide needed services in the area, beginning with a combination drop-in and co-operative store. The need in other urban areas and in certain rural districts is also coming before the I.C. Aid Committee. Our aid would be "seed-money" to low-income, self-help groups.

Children at Tyndal House in Montreal.

How fast does the help go? Within 48 hours of the Nicaraguan earthquake, I.C. Aid had committed an initial sum of $2,000 along with $22,000 from other Canadian churches. Since then another $3,000 has been forwarded for food, transport vehicles, child-feeding stations and rehabilitation programs.

Sometimes the aid goes to meet very personal needs. In Japan two of our

Children studying at Port Harcourt.

young Korean pastors died suddenly, and $600 was forwarded to aid their children's education. A grant of $300 was given to a Ugandan Asian student refugee in a Canadian university. Through the World Alliance of Reformed Churches, aid was given toward medical expenses of Waldensian pastors in Italy. Assistance was given to the emergency loan fund established by the Board of World Missions for overseas students in Canada.

And what about I.C. Aid in 1973? Who can tell where and when emergency relief will be needed? Only if there is money on hand can an immediate response be made in the name of Christ and on behalf of Canadian Presbyterians. As for rehabilitation, there will be a massive job to do in Vietnam, and in many Third World nations there could be development projects if the resources are available.

During the pre-Easter period most congregations will be receiving a special offering for Inter-Church Aid. Watch for the envelopes, coin banks and posters with the theme, "Development is People. The Glory of God is man fully alive!"

For further information and samples, write to:

Inter-Church Aid, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7.

Ask your minister about the resource packet Ten Days for Development.

THE CARIBBEAN WOMAN

Her importance in her country's development

by REV. GEOFFREY JOHNSTON

You people in Canada are terribly behind the times. We have had Women's Lib in the Caribbean from the beginning. It has its difficulties.

Marriage has never been a cherished institution in these islands. Slave owners didn't go in for it much themselves, and since they regarded the slaves less as people than as units of labour, they made no effort to regulate such things among the labourers. Although the missionary presence since the end of the eighteenth century has made considerable difference, marriage as we know it in Canada is still the custom of the minority, and consequently women have a degree of independence which would have been unthinkable in Canada till our own times. There is no particular stigma attached to having children out of wedlock, and now that you can have your choice of contraceptives for ten cents a month, there is nothing to stop a woman from having as few children as she likes, with or without husband, and supporting them as best she can.

It is not that people are promiscuous, because, in general, they are not; but they regard marriage in a somewhat different way. Usually it is either a sign of having arrived socially, or if you were born middle class, something that is done in your level of society. Rarely is it a committment to another person for better or worse.

Let me speak of two aspects of West Indian marriage, and I exclude the Indian communities of Guyana and Trinidad. The first is limited committment and the second is the assumption that the home is the woman's business.

Limited committment is best shown in the illegitimacy rates, which have hovered between sixty and seventy percent in the last hundred years. A large percentage of these illegitimate births are the children of people who have been living together for years, have not been married. The agreement is known as faithful concubinage, an undertaking to live together as long as both parties want to. If either party gets fed up, he or she is free to leave at will, and if they choose, to find another partner. Even if marriage does take place, the limited degree of commitment to it is reflected in the large number of affairs. In other words, you tend to have a man or a woman, rather than a husband or a wife. In the last analysis they know it is unwise to depend on the partner alone for the support of themselves and their children, and women go to work in droves.

The men have no particular objection to this arrangement, because for them the raising of children is primarily the woman's responsibility. They contribute of course to the cost of the household, but beyond that they seem at a loss to know what to do. At work they are at home; at home they are not. Hence the tendency, even among men who theoretically accept that children need fathers, to stay at work, to go to the lodge, or frequent the rum shops. Outside the home, in the man's world, they know where they are. In the woman's world, in the home, they are not so sure.

A woman of our acquaintance is an almost classic example of all this. She is twenty nine, and has just broken up with her third man. One of her children has been adopted, leaving her with five. On the face of it, a woman of twenty-nine with three men and six children is a somewhat dubious character. But she isn't, she is a typical Jamaican country-woman, functionally illiterate, but pleasant, cheerful, intelligent, and a conscientious mother. Her first child came from a teenage romance; the second man she married, but divorced him, according to her, because he "gambled for drinks." The third man is of better quality, but she has turned him out because, again according to her, he refuses to take her seriously, to sit down and discuss their common problems together. He simply doesn't see them as his problems at all. Now, on the minimum wage she is trying, all alone, to find a secure home for her family close enough to town to allow her to work. She has plenty of freedom; but only now she realizes she has not used it wisely.

Freedom is a tiring business. Women all over the world like to have children and if you start at sixteen, you are not thinking what it will be like at thirty. Women also like to have a man around, and the men like to have babies too, even if they don't worry much about them once they are born. All over the country there are women struggling to bring up more children than they can afford. Because they cannot provide adequately, the children are underfed and undertrained. Because they cannot provide adequately when they grow up, the whole business begins again. For the boys there is the added difficulty that they have rarely had a proper father, and consequently don't know how to behave when their turn comes. It is the mothers who are the fathers.

The church has always taken this question seriously, but what the parson said, as so often happens, is not what the people heard. In order to stress on the seriousness of sexual relations, the missionaries insisted that people either marry or 'live holy." What people understood was that marriage was something you did when you were in a position to live like the white man. Christianity was so often part of the general process of becoming respectable, that marriage came to be seen, not as a statement of personal committment, but a way station on the road to social acceptability.

It is easy enough to comment on the past; to prescribe for the present is more difficult. But it seems to me that two approaches are possible, and both are necessary. One is to go back to first principles, and insist on personal committment as fundamental to sexual relations. When Jesus was asked about marriage, he did not refer to the text in Genesis One, 'Be fruitful and multiply, and replenish the earth,' but to the one in Genesis Two, 'A man shall leave his father and his mother, and cleave to his wife, and the two shall become one flesh.' A legal marriage is simply the formal expression of this committment, and to insist on it is to insist on the symbol without the reality. The point is that if two people are to share bed and board, they must really be shared, including the children.

The second approach is more pragmatic. We start with the assumption that West Indian marriage patterns are not going to be changed overnight, and that for a long time we are going to have single women with families. This is where the Family Planning people start, and the country is littered with billboards 'Plan Your Family, Better Your Life'. This is all very well for the govennment, but the church has to go further. The point is not to better your own life, but to better your children's life, and the society at the same time. A woman with two children is in a better position to start them off in life, and at the same time to make a more significant contribution to society, than a woman with six. She has more energy, and more money, to develop both her own potential and theirs, not in order to become fat cats, but in order to contribute something to the country.

And this is why women are so significant in all this development talk that goes on in the churches in the West Indies. It is the women who are responsible for nurturing the coming generation, and they are the ones who come to church. It behooves us therefore, as Christians, to do all we can to help them see their responsibilities, not in terms of the habitual mores of West Indian society, but in terms of the Christian faith. The same applies to the teenagers who swarm all over these islands. A friend of mine once remarked that a glance at the population statistics indicated that evangelism today meant youth evangelism. The massive task before the church in the West Indies is to present Christ so that people take their cue from him, and not from the habits of Caribbean society, or worse, those of North America. It was those habits that got us into this box, but Christ who can get us out.

OFFICERS' ODDMENTS

"All in the April evening,
I thought on the Lamb of God."

What more fitting month to celebrate the Resurrection of our Lord—the ages-long affirmation of Life, renewed and everlasting—than April, misty-eyed with the promise of Nature once more resurgent!

PROGRAMME CONVENERS—Why not bring the inspiration of your Group's Easter Thankoffering meeting to your whole congregation? Can you arrange to hold it at a morning or evening Sunday service—and encourage others (members of the men's group too) to help present the message? The Church's mission task should involve all—not just the W.M.S.

GOING—going-go-o-one! Every year—about this time, it seems—this column goes practical and mentions Supply Fund monies, those extra shekels used to buy those extra things not covered by General Fund offerings—medicine, food, clothing, Inner-City children's programmes' supplies. I suppose it's because it's housecleaning-time, and we wonder what to do with this or that. SUPPLY SECRETARIES—Arrange to dispose of those "white elephants" by holding a rummage sale, a garage sale, or an auction sale within your group—and donate the proceeds to the Supply Fund. Urge the sending in of Supply Fund money several times a year.

Back to PROGRAMME CONVENERS. What to do in those meetings not covered by the Study-Packet meeting-outlines? You could get an outside speaker—maybe. But have you thought of following the suggestion put forth in the February /73 issue of "Glad Tidings"—a meeting based on the pictures and quotes in the 1973 Presbyterian Church calendar? If you think of other ways of using the Glad Tidings in your meetings write to the Editor and tell her so the ideas can be shared with other groups.

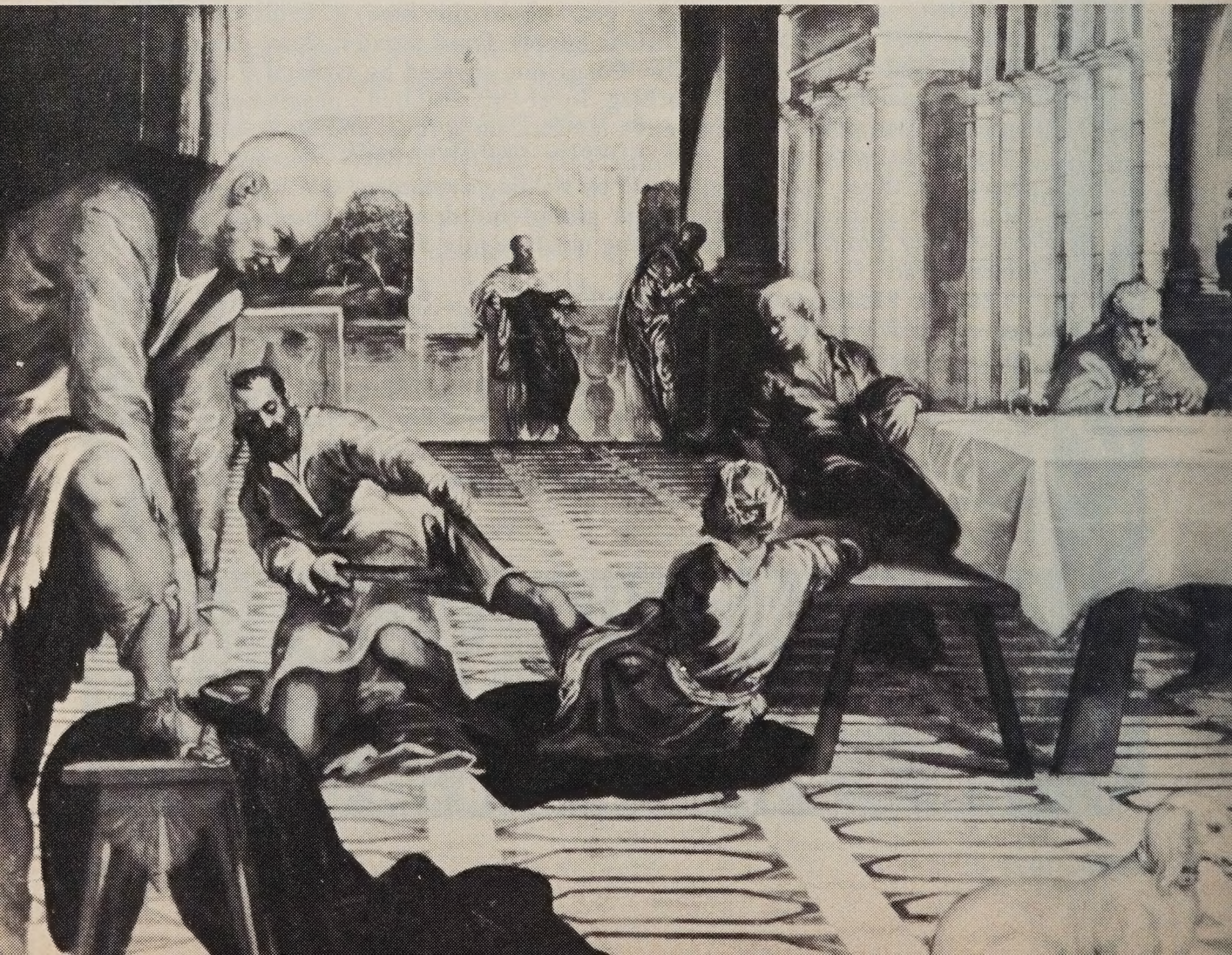
Happy Easter, everyone!

Christ Our Contemporary

Christ's Spirit taketh breath again
Within the lives of holy men.

Each changing age beholds afresh
Its word of God in human flesh,

Amid the meek of earth, whose ear
Pure wisdom maketh quick to hear,



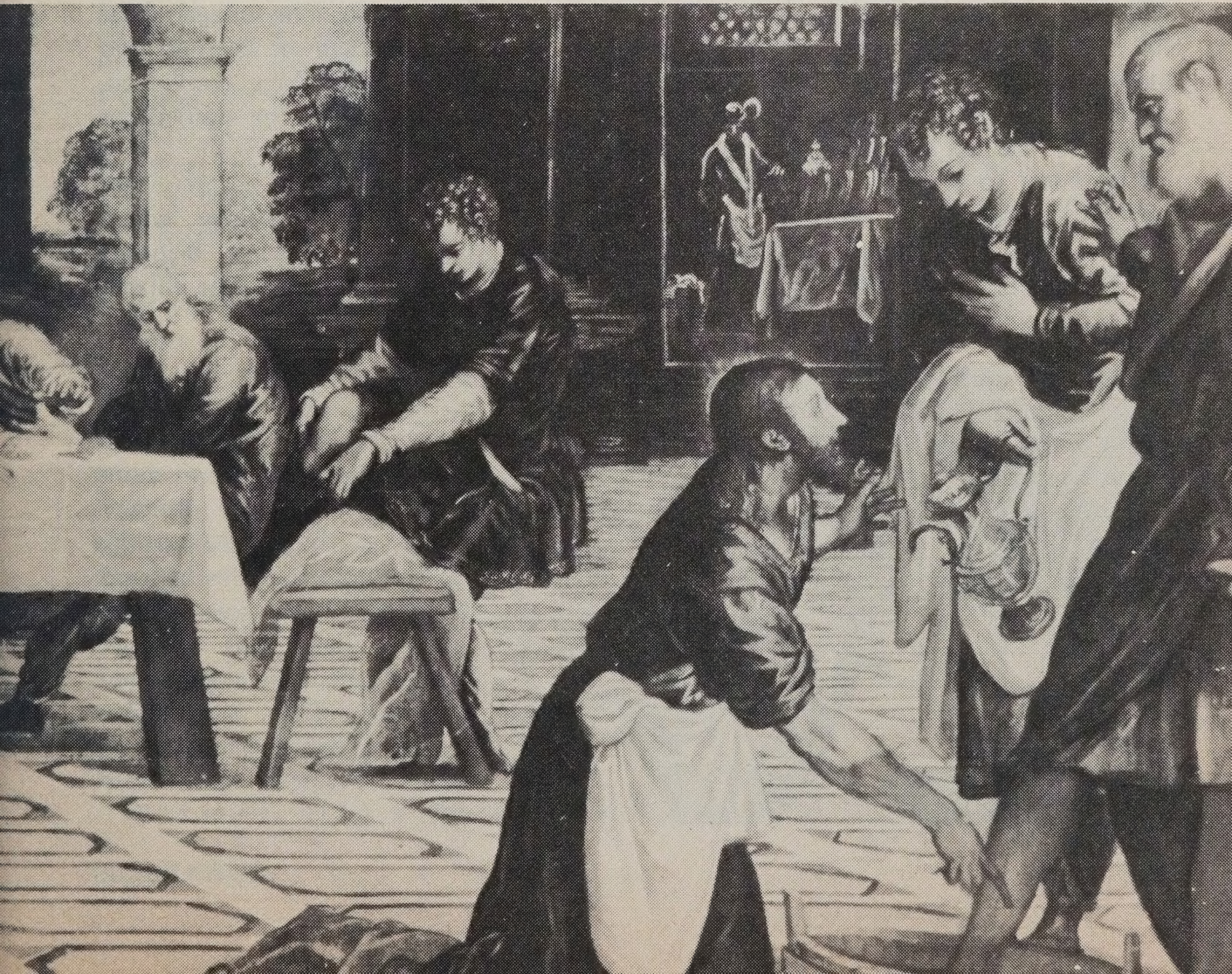
Who know the founts of good and ill,
And live in the eternal will,

Sharing themselves and all their good
In universal brotherhood;

In whose sweet lives we still may see
The One who walked in Galilee,

And preaching through the human page
Christ's living gospel to our age.

W. C. Braithwaite



Celebrations in Togo

Dancing, feasting, reciting, singing—the people of Togolese villages celebrate learning to read. A young woman with an infant tied to her back carefully summarizes the story she has just read. An elderly man proudly shows his literacy certificate to his friends.

As they dance their joy, they are celebrating a more significant event than they realize.

The Togo pilot program, begun in 1961, has shown how to correct some of the weaknesses of the old literacy methods. We have learned how to make volunteer teachers really effective and we have also learned how to make literacy the gateway to a whole new way of life for entire villages.

The old "each one teach one" idea had a great romantic appeal, but the volunteers were untrained and the drop-off in effectiveness was abrupt. Also, it is often said that learning to read is a liberating, revolutionary thing. This is true, but only where literacy is made to lead to other kinds of change and further motivation to use the new ability.

In this Intermedia-funded program in Togo, these weaknesses have been overcome. Here's how it works:

After a visit by a literacy organizer, the chief and elders of a village summon the village population. The villagers hear how literacy skills can be learned and how useful they are. Once convinced, they select volunteers to be trained for literacy teaching positions.

Volunteers from many communities are trained in a central village, which provides them with housing, drinking water and fire wood. Their home villages provide their food.

During the training session, volunteers learn more than how to use literacy materials. They study writing, arithmetic, principles of good teaching, and how adults learn. They visit literacy classes taught by the literacy supervisor. Their training also includes demonstrations on health, hygiene and child care.

At the end of training, the volunteers take a written test and practice teaching. When they return to their village, they are confident they can teach effectively.

Again the elders call a village meeting, this time so people can sign up for classes.

Right: Graduates who have learned to read and are prepared to teach receive a diploma. Lower: "Each one teach one", in an up-dated form, is put into action.

In addition to reading and writing, classes include regular discussions relating literacy efforts to village problems. The literacy organizer stimulates these sessions during his monthly visits. Sanitation, health and agricultural techniques are most often discussed.

After several months the literacy class splits into two sections: literacy skills and reading skills. More advanced readers pass the literacy test and take training to become teachers. They can then teach basic skills to illiterates joining the first section.

At the same time, literature specially prepared for new literates is brought into the village. The reading class digs into these texts and discusses them together.

Often class members with literacy skills and a new awareness of village needs decide to work on a development project, such as digging a well or building a dispensary. The literacy organizer gives encouragement and advice on how to get expertise on technical problems. He also helps them keep their first project small, within their own ability to fulfill it.

As a result, the literacy class becomes a catalyst for social change. Villages work together to construct roads, bridges, schools, dispensaries and libraries. More important, individual villagers develop a new sense of their own dignity and confidence they can change their lives.

Frequently, too, villagers first become aware of God's love as they experience the patient love of the volunteer teacher. Personal discussions and programs interpreting the love of God often follow. Many individuals express a desire to know more about the Bible or seek to join the church.

One goal of the literacy class is to develop the potential of individual class members to make decisions more effectively. A second goal is to reawaken traditional values of cooperative village development. Thus the periodic literacy festivals celebrate as well achievements less tangible than the ability to read: a villager's discovery of his own worth, and a village's pride in working together to help themselves.

* *Intermedia is one of the agencies WMS supports.*

Profile

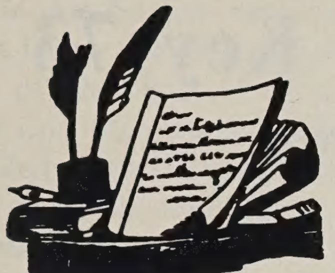
Being elected as Mayor of the Borough of East York was a logical denouement for Willis L. Blair, Clerk of Session at Westview Presbyterian Church, Toronto. Mr. Blair served on the East York Council for fourteen years and on the Metropolitan Toronto Council for six years. His involvement in the life of the community has been deep and extensive; Vice-Chairman of the Board of Governors, Toronto East General Hospital—a Director of Canadian National Exhibition—Past President of East York Kiwanis Club—Director of Empire Club of Canada.

A Chartered Life Underwriter for Canada Life Assurance Company for over twenty-four years, Mr. Blair has been a strong family man and Churchman. His wife, Elsie, is also deeply involved in community work, and besides being an Associate Member of the Women's Missionary Society, is in charge of the Kindergarten Department of the Church School. They are the proud parents of Douglas, Judy and Janice.

Mayor Blair was found, the first Sunday after his election, clearing the sidewalk of snow at Westview Church and then picking up Senior Citizens for morning worship. His is a bright, shining example of Christian faith in action, for it has been said that he works night and day for the good of the Church and the community.

WILLIS L. BLAIR

We invite other congregations to submit profiles on members outstanding in their community.



Letters to the Editor

I am again forwarding another subscription for Glad Tidings.

Since my last note, I have had time to re-read the November Issue more thoroughly. Sincere congratulations to you, for most interest and thought provoking items on Women, their ideals, ideas, Mission work at Home and Abroad, Women in Politics, etc. Keep up the good work.

(Mrs.) Katharine E. Prince
Emeryville, Ontario.

. . . May I say, aside, how good I think the Glad Tidings is. It is a splendid magazine and I hope will increase circulation all the time.

Rev. Malcolm Muth
North Battleford, Sask.

Received the February copy of Glad Tidings yesterday and have read most of it. Find it very interesting and thought provoking.

Thank you and keep up your excellent coverage of our missions.

(Mrs.) Grace Smith
Port Colborne, Ontario.

Enclosed is a renewal for an old lady who is now 96 years of age and is of course our oldest member. When I visited her today she asked me to send this for her. Her sight is now failing a little but she just loves her Glad Tidings and would be very loath to give it up she tells me.

(Mrs.) Isobel R. Dalzell
Burlington, Ontario.

ANNUAL COUNCIL MEETING
WOMEN'S MISSIONARY SOCIETY, W.D.
May 28-31, 1973
Ewart College
156 St.George Street, Toronto
Theme: Together in Christian Mission

Easter--The Core of Key 73

Prepared by Key 73 Executive Offices

One who reads the Book of Acts with any degree of sensitivity cannot help but be impressed with the centrality of the resurrection of Jesus Christ. At the heart of each public message, at the core of all personal testimony, at the center of Christian hope and joy was the reality of a resurrection.

If the twentieth century church lacks the power which the Christians in the Early Church manifested–and the evidence seems conclusive–it might be that we do not to the same degree live in and witness to the resurrection of Jesus Christ.

In this single great event reside the basic foundations for our Christian faith: proof of Christ's Deity, confirmation of His many promises, assurance of our justification, and guarantee of our own resurrection. A rebirth of the full meaning of Easter will rekindle the personal life and witness of the Church. Hence, Key 73, in its phase of evangelistic outreach, is "Calling Our Continent to the Resurrection."

Remember The Resurrection

Easter is at the heart and core of Key 73 and of the entire Christian faith. Without it there would be no reason for witnessing. With it the witness has a message as well as an indwelling power.

Christ claimed to be the Son of God. This bold assertion had to be substantiated by some direct intervention of divine proportions. So Christ was "declared to be the Son of God with power . . . by the resurrection from the dead." (Romans 1:3)

The resurrection of Jesus Christ not only confirmed His person, but it also confirmed His word. If Christ foretold with precision that He would die and rise again on the third day, and the event came true in every detail, then everything He said must be accepted as true: the words He spoke were given to Him by the Father, His blood had to be shed for the remission of sins, those who accepted that Word would have ever lasting life, and those who rejected it would be eternally condemned.

Although man may temporarily alter his time of death, he cannot remove its certainty. Death, that last enemy to be destroyed, is summarily dealt with by an event of resurrection. Resurrection demands a previous death; for the Christian the restoration is as certain as the decease.

Faith in a resurrected Christ brings hope for personal resurrection. It answers Job's perplexed plea, "If a man die, shall he live again?" (Job 14:14) Because of Easter and the event it celebrates, there comes a resounding "Yes."

But the efficacy of the Resurrection is not all future. Christians live day by day in the power manifested by Christ's resurrection. A risen High Priest lives to make intercession for us now.

Paul knew the power of the Resurrection in his human existence. "The life which I now live in the flesh I live by the faith of the Son of God." (Galatians 2:20) And the resurrected Jesus, after He ascended into Heaven, sent the Holy Spirit to be His omnipresent deputy.

Paul passed the truth on to the church at Rome. "If the Spirit of him that raised up Jesus from the dead dwell in you, he . . . shall also quicken your mortal bodies." (Romans 8:11)

The evangelistic outreach of the Church falls into three categories of action: direct, indirect, and directed. Direct witness is personal confrontation—one witness presents the claims of Christ to one sinner; Christ used direct witness in leading the Samaritan woman to a new life. Indirect witness uses other forms of ministry, such as healing, teaching, and bringing comfort, to arrive at the greater need of a personal Saviour. Directed witnessing is sharing the gospel through a structured program; Christ sent out the Twelve and the Seventy with a special commission and detailed instructions for evangelizing their world.

Key 73 seeks to revive in the twentieth century the first century emphasis on Resurrection witness. Easter, the high day of the Christian calendar, is the logical time to recall Christians to the heart of their experience and to put a renewed power into their witness.

The power of His resurrection! May it be released anew in our world today!

Key 73 is an evangelistic effort in which the churches of North America, including The Presbyterian Church in Canada, are uniting to share the Gospel with every person on the continent.

Newsletter Clippings from Taiwan

Joy Randall, presently Acting Director of Nursing at Changhua Christian Hospital tells of the changes and improvements of facilities taking place over the past few months. Additions to the hospital have been added to include emergency room facility, outpatient's clinic and girl's dorm, and provision has been made to expand the lab, X-ray, medical records, pharmacy, pastoral care, Social Service and Public Health Departments. Remodelling has been done in older sections to modernize the operating rooms and provide space for intensive care units. Another ambitious project has been taken on with the constructing of a psychiatric ward, where work with young people will include occupational therapy. Miss Randall herself hopes to work with music therapy. In the pediatrics section, Miss Randall talks of the development of the children, and the new supply of toys and furniture.

The newsletter has been summed up with the statement "This is particularly a challenging time with many new opportunities and ideas for further development. We pray that we may meet this challenge and that many of the people who come to our hospital may be helped and brought to Christ through His healing ministry."

This 'n' That

Books

DOORWAY TO A NEW AGE, by James D. Smart $1.25

This is a study of Paul's letter to the Romans written by Dr. James D. Smart, a minister of The Presbyterian Church in Canada. Each chapter is followed by a series of questions which could be used for group discussion or for personal thought and consideration.

The opening chapter Dr. Smart entitles "Why Paul?" In it he considers Paul's background, why he wrote this letter and its influence on the church and individual Christians. Chapter two gives us the meal of the first few chapters of the letter and asks us "Do we stand with Paul or with some contemporary watered down version of Christianity?" Chapter three, "The New Age of Faith and Freedom," consider the faith that justifies, commitment and life in the new age. Chapter four deals with liberation from servitude to the law into a life in the spirit. In chapter five—entitled "Christian and Jew"—Dr. Smart points out Paul's hope for reconciliation between Christians and Jews always remembering that "the coming of Christ marks the great turning point in God's work of universal salvation." The final chapter—"Christian Behaviour in the New Age"—covers Romans chapters 12-15. These chapters consider Christian behaviour as members of a community. We are all individuals but all that we do effects our relationships with others. These are well lived and often studied chapters but they must be considered as part of the whole letter. The first part of the letter discusses what God has done for us; the latter part suggests what our behaviour should be resulting from God's action.

A FEAST FOR A TIME OF FASTING—MEDITATIONS FOR LENT by Louis Cassels
Abingdon Press $2.95

In searching for devotional material to enrich our spiritual life over the lenten period the above book should be seriously considered. This little booklet contains meditations for each of the 40 days of lent.

The author begins with a prayer for the beginning of lent and then in succeeding days begins with a quote from Scripture, a meditation and ends with a sentence prayer.

The meditations not only help us to think through the meaning of lent but also help us to look at familiar areas of concern like new types of congregational life, 'the cult of Satanism' discrimination visited upon female members of the body of Christ,' 'sermons,' 'religion in public schools' and 'suicide'. We may not always agree with the author and we may not be completely happy with the fact that his many illustrations are from the United States, but generally speaking this little book will cause us to look at our Christian life and hopefully ask God to help us rise above the apathy to which we often succumb.

ALIVE IN THE WORLD – an action packed pamphlet with mission news, is available from the WMS Bookroom at 1c per copy. See that your congregation has received all four issues printed: A Project With Promise; Gateway Community Church; Christian Layman Abroad; 75 years and Looking Ahead.

Cinema

THE POSEIDON ADVENTURE

In this age of the jet set, it is hard to recapture adventure on the high seas. This film is a very gripping story of the struggle for survival of a small group of passengers when the about-to-be-scrapped liner on which they are travelling is hit by a tidal wave and capsizes. Passengers and crew are trapped in the ship's airtight compartments and the film focuses on their ordeal.

The film uses many dazzling effects and maintains a high level of suspense. Some of the characters are a bit overdrawn. The hero is a minister, but is quite unlike any that most of us have ever known.

My reservations about the film are based on the language. Obscenities and blasphemies are used as they would probably appear if this were a real life drama. This then, is argued as being part of the struggle for realism. Somehow for me, part of the whole adventure is found in its unreality, and in the fact that the people are identified as being larger than life. For this reason, I fail to see how this language adds in any way to the dramatic effects, and the suspense does not seem to me to be any greater because of it than the adventure films of a decade or so ago that got along without it. I found this film provided a very fine evening of adventure. I am sorry that it may be spoiled for many by this quite unnecessary and unjustified aspect.

—Rev. Harry Crawford.

Films

The Children's Department would like to share with our readers this form of film review.

Dear Miss Booth:

We showed the filmstrip "A Matter of stripes" to our Junior Church children (ages 6 to 9 incl.) last Sunday and it was very well received. In fact, I think the 8 and 9 year olds probably got the message better than the 6's. When asked, "Did the other animals make her feel she was not beautiful?" an 8-year old replied, "Oh no, that was Zellie's own hang-up."

We chose the second method of showing it (frames 1 to 24) and when asked at that point what they thought the ending would be, one child said he thought it would end in a fight, to which the others agreed. They were quite surprised at the actual ending and it provoked some good discussion.

(Miss) R. Eileen Gallacher
St. Lambert, P.Q.

a small reflection

by agnes pierce

THE RAINBOW

April brings sun and showers, green grass and buds and soon flowers appear. All through the days we have sun and shadows. Sometimes very dark clouds appear with a heavy downpour of rain and then a rainbow. How we loved the rainbow when we were children. My brothers and little sister would waste no time in running to call each other when a rainbow was in the sky and would jump for joy as they were filled with delight. Every time we saw it, we were reminded by our Mother that it was God's covenant (Gen. 9:13-15).

Now as time has passed by, I think of God's Covenant, and how blind and ignorant we have been raging at the storms of life that have come to us when the very promises from Heaven await us. How like we are to Mary of Magdala who with her tear-stained eyes went down to the sepulchre in the cold, grey dawn of the first Easter morning, and another undreamed calamity awaited her—the body of her Lord had gone. The precious form had vanished and two angels in white were sitting, but what were angels to her when clouds hung so low in her horizon that she was completely grief-stricken? She did not realize on that first Easter morning that she was seeking for the living among the dead! He was not there, but alive for evermore!

Mary supposed Him to be the gardener says St. John in his Gospel. What does that mean? Does it mean that the Light of the World, the King of Kings and Lord of Lords, the Anointed One, the Conqueror of the grave came as a humble gardener? It has a message for us. Christ is in sympathy with every hand that toils, and He is the Christ of the Human Road. It may be the shadows of dawn and daylight rising over the eastern hills caused Mary's delusion on the first Easter morn. She had seen him die like a villain, and clouds still shadowed her mind; but when Jesus spoke to her, as she turned, her questions and doubts quickly disappeared and all clouds vanished. She called him Rabboni meaning "Master" (St. John 20:16). Indeed He is the Master of every circumstance of life and even death itself.

Perhaps some of you are like Mary Magdalene. A sudden catastrophe you cannot understand overtakes you. You are utterly bewildered. A bereavement comes into the home and you question: Why was the loved one snatched away when his work was only started or half finished? Why should that baby have been given at all, to be snatched from you? Where is the rainbow in this dark cloud? *Never for one moment think that you have a cloud that will not have a rainbow.* In my own life some times have looked very black but the rainbow finally appeared in ways of which I had not thought. God plans our lives.

Our eyes are blinded and our sight limited, but through Christ we are more than conquerors. The living, personal presence of Jesus in our hearts is the sunshine that brightens all clouds and transforms them into rainbows. Have you ever noticed that the darkest clouds are often the background for some of the brightest rainbows?

In that Land of fadeless day there will be a rainbow around the throne. It circles the throne forevermore (Rev. 4:3).

No clouds ere pass along that sky
Happy Land,
No teardrops glisten in the eye,
Happy Land,
They drink the gushing streams of grace
And gaze upon the Saviours face
Whose brightness fills the Holy Place,
Happy Land!

EVENING DEPARTMENT CONFERENCE MONTREAL, Quebec

Theme: UNITY—WITNESS—SERVICE

ALL WMS MEMBERS WELCOME!

Registrations: Miss Mary Ferguson
5422 Monkland Ave.,
Montreal 260, Que.

SYNODICAL GIVINGS

January - - - - - - - - February 1973

OBJECTIVE		1972	1973
139,970.00	Hamilton and London	10,819.00	9,827.00
146,920.00	Toronto and Kingston	3,400.00	4,000.00
21,125.00	British Columbia	-0-	-0-
72,935.00	Quebec and Eastern Ontario	4,742.00	4,390.00
21,610.00	Alberta	-0-	-0-
11,710.00	Saskatchewan	-0-	-0-
17,165.00	Manitoba and N.W. Ontario	-0-	626.00
$431,435.00		$18,961.00	$18,843.00
	Special Gifts		1,520
	Expenditures to date		66,379

''Faith'' Seeds

by MARGARET SIMMONS

What does the Glad Tidings publication offer you? Do you take time to read its relevant messages? There are ''faith'' seeds planted throughout the pages of every edition. Often we do not recognize these seeds at a glance, but then neither do we recognize the seeds of beets, carrots or corn immediately after they have been covered with soil. But none the less we know they are there. As surely as our garden seeds grow, so will our ''faith'' seeds.

Four years ago there was a ''faith'' seed in the Glad Tidings for me. I did not recognize its power at that time. Let me explain. A poem, ''Sonnet to Loneliness'' written by a sensitive sixteen year old girl, had been published in the October '68 issue. It hit my emotions as forcefully as a direct blow to my solar plexus. I felt compelled to reply and quickly penned a poem in response. The ''faith'' seed for communion was planted. It could have been neglected but some ''faith'' gardener working for Glad Tidings decided to nurture it by making contact with the author and myself. An inspiring correspondence developed. I had gained an unseen friend, that is until recently when we met each other for the first time. We were comfortable in each other's presence and it was as though we had always known each other.

You too, can be a ''faith'' gardener. Have you ever experienced a revelation, discovery or an exciting insight into the Word of God? I am sure your urge would not be to horde this good news as a prize-winning cook might jealously guard a coveted recipe! Sharing good news nourishes ''faith'' seeds. Any favour or task that is done for good, can help a ''faith'' seed grow, particularly if there is no personal reward sought. Kind, sincere words often give a ''faith'' seed a good start. Too many of us water seeds of doubt. Unfortunately, they too, grow. Concentrate on good thoughts and deeds only.

A garden seed when it matures gives food for the body. A ''faith'' seed when it matures gives food for the soul. We often hear the scriptural quotation, ''The kingdom of Heaven is like to a grain of mustard seed.'' That small, seemingly insignificant seed, somewhat the size of a poppy seed, grows into a large flourishing plant. Our faith (not to be misconstrued for religious doctrine at this time) will also grow abundantly. We recognize this growth in love, joy, happiness, revelation; all those gifts of the Spirit which increase ''the kingdom of Heaven.'' As we work to help others know these joys, our own faith is increased. Nothing rings so true as ''cast thy bread upon the waters for thou shall find it after many days."

A ''faith'' gardener touches many lives. Sometimes we are aware of His touch yet often we are not. Faith is the catalyst that brings us into communion with Him. How wonderful to know that after our sojourn on earth, we will meet our Saviour face to face and feel truly comfortable in His presence.

IN THE NEWS

Jewish Professor Expects Row Over Theory on Scroll

Jerusalem—A theory that the early Christians based many of their beliefs on a contrived theology held only temporarily by the Essenes, the Jewish Dead Sea sect, has been advanced by Prof. Yigal Yadin of the Hebrew University here.

Prof. Yadin, one of Israel's foremost experts on the Dead Sea scrolls, has expressed this view in a work which is about to be published. It deals with the latest scroll to be deciphered. It was found during the Six-Day War of 1967. The scroll is 27 feet long and contains 60 columns of text.

The professor has named it the "Temple Scroll". He expects his findings to arouse wide-spread controversy, especially among scholars specialising in Christian origins.

The uniqueness of the scroll lies in the fact that it presents for the first time the entire concept of the Law of Moses held by the Essenes and includes many previously unknown portions.

Sees Respect Mounting for Indian Religion

New York—In churches that once tried to stamp it out, the native religion of American Indians is gaining increased respect today, according to George Cornell.

The AP Religion Writer said scholars are explaining the phenomenon as a need for a deeper reverence for nature as manifested by Indian religion in the face of modern damaging misuse of the environment.

Quoting the Rev. Dr. Benjamin Reist, dean of San Francisco Theological Seminary at San Anselmo, Calif. Cornell says Christian theology is "terribly impoverished when it comes to a doctrine of nature."

"There must come a day quite soon when American Indian Theology must be represented in the highest councils of Christian theology in the world," Dr. Reist is quoted as saying.

His analysis, contending that Indian tribal religion must be accorded serious church study as one aspect of the ways people have sought to relate to God, came at a recent meeting of Indians and church leaders.

'Gospel Road' New Johny Cash film shot in Israel.

Nashville (EP)—An unpretentious movie titled "Gospel Road" has been shot in the Holy Land by singer Johny Cash with country music in the sound track.

To be distributed by Twentieth Century-Fox beginning with three premieres in the South in February, the film cost Cash half a million dollars of his own money.

His wife June Carter is Mary Magdalene; Cash's sister, Reba Hancock is the Virgin Mary. Larry Lee, his music promotion manager, portrays John the Baptist. Robert Elfstrom, his director, plays the role of Jesus.

The singer said this film is a statement of his personal faith. "The devil has plenty of movies these days" Cash told Kenneth Woodward of Newsweek. "Felt like I was obliged to make one for Jesus."

He called the film his proudest work. "It's the reason I'm on this earth."

Indians sacrifice for Bible distribution

The Canadian Bible Society provides some $40,000 each year for Bible Society work in India. However, the Christians in India also support the Bible Society even though they are a small minority of the population.

In a village in the Mizo district of the State of Assam in India the women raise money for the Bible Society in an interesting way. Every day each housewife has to go out into the country to hunt for wood to do the cooking. This is carried back to the village. When the women return with the load of wood on their back each one puts one piece of wood on a pile in the centre of the village. At the end of the year this pile of wood is sold and the money is given to the Bible Society. In this sacrificial way a fine contribution is raised annually. *(Canadian Bible Society Quarterly Newsletter)*

'Bridget Loves Bernie': 'Drop It' Orthodox Jews Urge CBS Television

New York (EP)—A national organization of Orthodox Jewish rabbis and educators has urged CBS-TV to discontinue the "Bridget Loves Bernie" television series, calling the show "a flagrant result and act of disrespect to Orthodox Judaism and . . . most non-Orthodox Jews."

The Rabbinical Alliance of America charged here that "religion is not a joke or a nonsensical anachronism or a subject for satire which this series attempts to make of it."

In its appeal to WCBS-TV and the show's sponsors here, the 500-member alliance declared: "Moreover, we who in our lifetime lost one third of our people to the Nazis 'final solution' cannot accept with equanimity this television series' encouragement of the spiritual genocide of American Jewry through intermarriage—the main theme of the series."

Relief Efforts in Africa

(KN/F)—Information has come recently from southern Sudan in Africa, where United Presbyterian workers are assisting others in relief efforts in an area devastated by a long civil war. Reports say a school and health center are to be built at Doleib Hill, where the first missionaries to the area (Presbyterian) arrived in 1902. Two villages and five other health centers are reported to be planned, the villages as special development sites. In addition, it is reported, reconstruction of churches is planned, with locations and costs now being worked out.

New Mission Program in Taiwan

(KN/F)—The Presbyterian Church in Taiwan has inaugurated a five-year plan known as the "Faithful Servant Movement." The main thrust has three major emphases: to "seek the kind of church structure that will enable it to carry out its mission most effectively"; to provide for renewal and continuing education of pastors and preachers; to train lay people for service through "strengthening individuals" spiritual life, their family life, congregational life, life in society and international concern."

THE WMS AT WORK

Sections 4 and 6 at Coldwater

An inspirational meeting recently held in Coldwater with Mrs. S. A. Milne of Stroud as speaker had as its theme "We must serve." Stating WMS local groups must be "strong and alive", Mrs. Milne emphasized "Let us as women get the picture". The challenging message was continued in song as Mrs. Isabel Teedon of Midland sang "Thanks be to God." A fellowship hour concluded the gathering.

Barrie Presbyterial

Excellent displays of resource materials, crafts, literature and souvenirs of India sparked interest and enthusiasm among the leaders gathered for training at Elmvale. Group discussion on CGIT, COC and Explorers also presented new methods of Bible mission study. A feature of this workshop was the mingling of leaders, WMS members and Presbyterial officers in fellowship and a shared concern for the youth of the church.

Chatham

Looking to the future, the Annual Meeting in Windsor had as guest speaker Mrs. G. Corman who outlined Synodical aims for the coming year. Greetings to the ladies gathered were sent from women's groups of the Anglican, Baptist and Catholic churches. A great variety of activities and ideas were offered through group reports to provide inspiration.

Brandon Presbyterial

The Annual Presbyterial meeting was held in Brandon. The business portion of the program was followed by Workshops including the topics, Canadian Indians and Metis, Extension Work and Education Department, and India.

Auxiliary of 'McNab' Hamilton

The 85th Anniversary was celebrated with a service addressed by Mrs. R. J. Wilson of Ottawa on the theme "What can you do for Christ?" The celebration was shared by the Presbyterial.

Following this service, through the courtesy of the City of Hamilton, a tour was arranged through Whitehern, the home of the late Mrs. Mary Baker McQuesten, a founder of WMS, where tea was served.

Lanark and Renfrew

World Mission in this changing world was the theme developed by Rev. George Malcolm as he spoke to the Annual Meeting in Smith Falls. Miss Doris Blaise and Miss Margaret Boyd were additional guests during the session which looked at means for using time, talents and treasurers to further God's work.

Quebec Annual Meeting

Enthusiasm was the noted factor of the Annual Meeting held in Sherbrooke when an ambitious programme of events for the next few months was embarked upon. Time, a Gift and a Responsibility was the theme that set pace for an afternoon of learning and sharing, and singing.

Maitland

Wingham capably hosted the Annual Meeting at which Miss Mary Lou Funstan conducted practical workshops on visual resource materials which were a highlight of the gathering. Encouraging reports indicated a great deal of interest and involvement in missionary effort in the many communities represented.

Kingston

Colourful slides presented with a new approach made the presentation on India by Mr. and Mrs. F. A. Beeby an interesting and challenging event for the Annual meeting at Belleville. An engineer with Canadian Executive Services Overseas, Mr. Beeby spoke on aid to other people. The message of the afternoon was based on "Good Beginnings" and provided inspiration as Mrs. A. Grier spoke of God's work in the various relationships of life.

Guelph

Great involvement of groups and individual members is evident by the report of projects throughout Guelph Presbyterial. Institutional work has been ardently supported by the donating of articles for areas of Canada as well as with a world vision. Meeting the needs of individuals has also been on the agenda by members participating in local projects and sharing through personal interest.

The Church of North India was spotlighted by Miss Marjorie McKay who shared some of her experiences gained on her recent trip to India.

Dutton

The members from Knox Church shared a service with patients confined to a convalescent home. Musical and verbal presentations along with a hymn-sing were greatly appreciated by those visited.

Holstein

The recent meeting was an occasion to learn about Korea for the ladies in Holstein. The guest speaker Rev. Morley Hammond told of the country and its people, knowledge which he had gained through living there.

Sarnia

Presbyterial rally took the form of a dinner meeting held in Petrolia. A highlight of the evening was a pictorial presentation on Kenya and Ethiopia by Miss Hazel McDonald of Goderich. Miss Nancy Heatherington was featured as soloist for the event.

Saugeen Fall Rally

Learning about India was an experience shared by those who attended the Arthur rally. Study of resources on India enhanced the pictorial presentation of Miss Marjorie MacKay, a former teacher in India.

Wallaceburg

A venture in mission was entered into by the ladies of Knox Church as they conducted morning worship. Guest speaker for the service was Miss Wilma Welsh who spoke on the work in Taiwan. After the service, a reception hour gave a chance for the congregation to have personal conversation with Miss Welsh.

Niagara

Mrs. Ninette Di Gangi was guest speaker at the Annual meeting held in Niagara Falls, her words relevant to modern needs sparkling with humour. Coming events including a presbyterial mission night were shared at the gathering, and plans made.

Brockville

Two new groups formed in the Children's Department was one item of good news shared at the Annual Meeting in Brockville. A challenge was given by Mrs. T. R. Gates in her service of installation, and inspiration was given by Mrs. David MaWhinney through her vocal presentation.

Midland

If you happen by the ladies' parlour at Knox Church do not be surprised to hear drum beats or an ancient harp blending in the vital, rhythmic music of Africa. You might also hear voices joining in a work song or lullaby both in African and English. It would be the members of the Dorothy Luke's Auxiliary having their monthly study on Africa.

Looking more closely you would notice a large map of Africa on the wall, large posters, pictures and information to show the varied and complex ways of the different African people.

Maybe you will see someone in native costume presenting a skit that will give you insight into cultural differences.

A large display of African handicrafts will catch your eye as well as the colourful ladies in charge.

Perhaps you will see the film or slides on to show Africa today, with the contrasts from mudhuts to modern cities.

Now into this mysterious moving and mixing atmosphere put the Gospel of Jesus Christ and learn how the Church is meeting this challenge.

Be sure to stay for a time of fellowship over a cup of tea! Likely you will be served nuts, bananas, peanut cookies or banana cupcakes. Best of all you will come away with a love and understanding of the African people.

"Window on the World" Weekend

The Rev. Glen Davis of Japan helped the people of Willowdale congregation to open their window a little wider and look upon the world as he spoke to them at the close of the "Window on the World" Mission Weekend.

The weekend activities started on Saturday with the various children's and young people's groups calling attention to the meaning of mission through skits, songs and other brief presentations. A pot luck dinner with an international flavour, a brief address by the Rev. Murray Garvin of Taiwan, and films on mission in Africa, Latin and South America and an aboriginal tribe in India, rounded out the evening's program.

On Sunday morning the Rev. Jalal Daniel and Mrs. Daniel met with the children and church school teachers. "How much does a sari cost? Do you get paid for what you do in India? (Mrs. Daniel is a nurse in Jobat Hospital) Is there ever snow where you come from? Do people have cars? Are there many Christians?" Time was up before the children ran out of questions.

In the morning service, the Rev. Jalal Daniel called upon the people to be obedient to Jesus Christ, saying there are three requisites for obedient children of God–love, faith and hope. If these elements are present and the church is filled with the Holy Spirit it will be obedient to God.

Mr. Davis brought greetings from the Korean Christian Church in Japan. He said "they are my brothers and sisters and your brothers and sisters because we love and serve the same Jesus Christ."

Phone calls to the Rev. Bob Anderson and his wife Priscilla in Nagoya, Japan and to the Rev. Jack Voelkel and his wife Marianne in Bogota, Columbia, S.A., reminded the people of other "Window on the World" weekends when these missionaries were present. Also participating in the weekend were Miss Diane Petrie of Taiwan and the Rev. Ainji Chapangwi of Malawi.

Welcome New Group

The ladies of the newly founded St. James Presbyterian Church, Dauphin, Manitoba, have formed a Women's Missionary Society group. The Brandon Presbyterial welcome them and wishes God's blessing on their endeavours.

Banff

A variety of events have been held by St. Paul's WMS members over the past few months that show a diversity in the work able to be done. A Vacation Bible School, visiting Choir, a Turkey Dinner, and special meeting (each with its own particular success) were the means to raising funds for education of Nigerian children, a Presbyterian Church in Texas, the Africa Evangelical Fellowship and Oxfam of Canada. The ladies also have a program of Prayer Partners and conduct a weekly Bible study. Another event has been a children's program of events in an after-school gathering.

Burgoyne

Deeply interested in Indian people, the United Church Minister from the Saugeen Indian Reserve spoke at Burgoyne. Mr. Stokesbury told of Indian culture, and reported on a recent project to renovate the church and grounds to provide a cheerful worship place.

Cooke's Church, Toronto

The 25th anniversary of the Dickson Affiliated Group was marked by a buffet at which Miss Helen E. Dickson was present. A staff member from the Miller Memorial Bible Institute, Saskatchewan, Miss Dickson spoke on the "Residue God". A cheque for the work at the Institute was presented.

Sarnia

China was the focal point for an event at Paterson Memorial. With theme "Being Thankful", Mrs. Bernice Tombs recounted the events of her recent trip to the country through pictures and commentary, sharing the insights she had gained into the life work, homes, religion and living habits of the Chinese people.

Port Colborne

An educator from West Africa, Miss Ruth Benner, was guest speaker at Port Colborne who painted a colourful picture of her developing country. A primary school teacher and religious education specialist, Miss Benner talked about the evolving of the present education system in Sierra Leone. She also discussed the religious climate of the country she works in, and up-dated reports on the growth of Christianity.

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In Remembrance

Name	Church	Presbyterial
Miss Margaret Munroe	Presbyterian, Portage la Prairie	Brandon
Mrs. Christina Inverarity	Zion, Wellwood	Brandon
Mrs. Evelyn Burke	First, Brockville	Brockville
Mrs. Doreen Eaton	St. Andrew's, Chesterville	Brockville
Mrs. Annie Howard	St. Paul's, Caintown	Brockville
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Mrs. Alice Marshall	St. Andrew's, Mooretown	Sarnia
Miss Mary Rebecca McPhedran	Laurel Lea, Sarnia	Sarnia
Mrs. Belle Wilkinson	St. James, Forest	Sarnia
Mrs. Beatrice Manning	Presbyterian, Rosetown	Saskatoon
Mrs. Effie Cross	Presbyterian, Durham	Saugeen
Mrs. Grace Fryfogel	Knox, North Easthope	Stratford
Mrs. Donalda MacMillan	Presbyterian, Listowel	Stratford
Mrs. Marie Fancy	MacKay, Timmins	Temiskaming
Mrs. Elizabeth R. Clements	Central, Vancouver	Westminster
Mrs. Ida Black	St. Andrew's, King City	West Toronto
Mrs. Bertha Weymark	Runnymede, Toronto	West Toronto

NO TREES ON CALVARY

There were no trees on Calvary
No green-leaved trees on Calvary;
A rocky cliff, skull-shaped and dry,
Scorched by the heat of sun and sky,
Trees would not grow on Calvary.

O Calvary, O Calvary!
They planted trees on Calvary;
And one took root, and one bore fruit,
There were three trees on Calvary.

There were no flowers on Calvary,
No scent of flowers on Calvary;
A dreary waste, forlorn and bare
Stirred by no breath of summer air,
Flowers would not bloom on Calvary.

O Calvary, O Calvary!
Sweet flowers sprang up on Calvary;
Roses of red for Christ's dear head;
A field of flowers was Calvary.

There were no streams on Calvary,
No silver streams on Calvary;
A scarred hillside, a burning crest,
No cooling shade, no well-side rest;
Streams would not flow on Calvary.

O Calvary, O Calvary!
A stream gushed forth from Calvary;
Water so clear from soldier's spear,
A place of streams was Calvary.

O come, O come to Calvary!
Come, mount the hill to Calvary;
Behold the sign of grace divine,
Open thy heart, all shall be thine!
Love was God's gift on Calvary.

Anon.

GLAD TIDINGS

MAY, 1973

GLAD TIDINGS

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Laura M. Plummer

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75th JUBILEE CELEBRATION

The March event in Amkhut, India was attended by several Canadian, including the author

by LAURA BURNETT, PRESIDENT

The celebration of the 75th Jubilee of the coming of Dr. John Buchanan and his wife Ruth, missionaries of the Presbyterian Church in Canada, to this part of India was an occasion for great joy and thankfulness for the people of the Bhil area. It was a privilege for we who had gone from Canada to be a part of this celebration and share in their joy—our Moderator, Dr. M. V. Putnam and Mrs. Putnam, Rev. L. deGroot and myself. Others attending were Rev. and Mrs. A. E. Toombs, Miss Isabel McConnel and Miss Helen Acton, all former Presbyterian missionaries to the Bhil people and Mrs. J. Posno, President of the W.M.S., E.D.

The General Chairman in charge of arrangements was Mr. S. Guman, Miss Margaret Kennedy, Secretary and Jubilee Chairman Rev. S. Tezlo—the entire committee is to be commended for the many excellent features of the programme and "indepth" messages from all the participants. The Historical Drama, "Your Light Has Come" was very descriptive of the early difficulties faced by Dr. Buchanan and told how the story of the gospel eventually overcame these difficulties.

Upon leaving a main highway from Jobat, you follow a narrow winding road, up hill and down dale, through "jungle territory". Suddenly there appears before you the Amkhut Compound, which is almost a little village in itself with its numerous buildings, gardens and church. After discovering "Amkhut", one cannot help wondering how in such a hidden spot missionary work was started, but soon one realizes that this is in the very heart of "Bhil" country. When Dr. Buchanan first visited this part of India, he said he discovered a people who were so courageous and fearless that he felt called to minister to them.

Here, nestled among the mountains, with beautifully treed slopes, a Mela (Conference or Assembly) is held once a year for the entire area, *the most important event* of the year. That was the reason for observing the Jubilee Celebrations in this particular spot—Amkhut—with its mission bungalows, boy's and girl's schools and hostels, the Abey

Memorial Home for Orphans and attractive church building. At the time of the Mela, the entire family attends, and since no public accommodation is available the people have a most ingenious way of erecting temporary living quarters by using poles and branches from trees with dried leaves all tightly woven together. Long rows of one-roomed apartments are formed, sufficiently large enough to house entire families, each family bringing their own food. Cooking is done on individual campfires in front of their own doorway. These arrangements make it possible for hundreds from the surrounding area to attend.

All sessions began at 8.30 a.m. and usually there were four quite lengthy addresses. All were well attended and listened to most attentively, the women sitting on one side of the church and the men on the other (more men than women in attendance), the overflow outside of the church proper were served by a loud speaker. There was always special meetings for the younger children under the leadership of Miss D. Morgan. The Moderator of the Church of North India, Rt. Rev. Eric Nasir, addressed one session and our own Moderator, Rt. Rev. M. N. Putnam spoke on two occasions. Rt. Rev. S. K. Patro, Bishop of Bhopal Diocese gave two of the addresses, and a number of native pastors spoke at various sessions. Whether one understood the language or not, you could not help but be aware of the deep spiritual conviction and sincerity of each one of the speakers as they sought to challenge the listeners to a rededication of their lives in Christian service or to accept the way of salvation if they were not already committed to it. Deep concern was expressed by all for the people of India with the hope that the new Church of North India might be more effective in its outreach and stronger in its Christian witness in the days that lie ahead. For those of us who had met Rev. Moti Lall while visiting Canada, it was a benediction to hear him speak with such earnestness and commitment to the Christian way of life.

Even though we did not understand the spoken word, we were able to share in the singing of the hymns in our own tongue and felt very much a part of the Christian family. These Bhil people can really sing and I shall never forget the earnestness with which they sang one of our old favourite hymns "Trust and Obey", as they fairly lifted the rafters with such joyful abondonment. A smile, a warm handclasp or salam also made us feel very much a part of the celebration as these did not require any interpretation of their meaning.

A special event was the Women's Meeting, addressed by Dr. K. Luther, President of the Women's Fellowship for Christian Service, The Church of North India. She challenged the women to take their places of responsibility in the life of the church, in all the courts of the church.

Dr. Putnam presented a cheque for $2,500 to the Jubilee Committee on behalf of the people of the Presbyterian Church in Canada, and this was received with deep appreciation. Thanks was expressed not only for this cheque but for all the assistance given by our Church over the many years both in money and personnel, commencing with Dr. Buchanan 75 years ago when he first brought the light of the Gospel to the Bhil people.

ove: The road to Amkhut, through ngle territory that leads to the hidden mpound.

ght: Canadian guests with Bishop sir of the Church of North India.

wer left: Canadian Doreen Morrison tside the straw apartments looks over e cooking arrangements.

ft: Mrs. Burnett is seen with a few men who attended the women's meet- g.

A very impressive event was the lighting of a large cross by means of candles at the close of one of the evening meetings. Each candle represented the life of one who had dedicated his or her life in full-time service. This dedication service included not only the Bhil people but also our own missionaries who had served or were serving at the present time. The many hundreds watching the service were later challenged by Rev. Moti Lall to offer their lives in full-time commitment.

Mealtime provided a precious time for Christian fellowship with our missionaries, and with visiting dignitaries. The meal hour always passed much too quickly. Lights went out at 10 p.m. and if you had not retired by that time you had to be prepared by having either a flashlight, candle or lit kerosene lamp. If you had none of these, you were really in a most difficult situation (as some of us found out to our deep dismay).

Sunday, March 11th was *The Big Day,* the highlight of the Jubilee Celebrations. A procession gathered approximately one mile from the Church. Banners were used to depict various stages of progress in mission work from the beginning. The procession marched over the hillsides to the church service which commenced with a communion service—a different one than most of us were accustomed to, but nevertheless very meaningful. The bread was small square pieces of native japote, (a flat pancake) and the wine, boiled raisin juice. Green leaves from local trees were folded and used as wine glasses. These leaves were gathered following the service to be counted in order to know how many had partaken of communion.

The theme of the Jubilee Celebration "Thy Light Has Come. Arise, Shine", seemed to come through with greater emphasis as the closing addresses were given. These looked back with thankfulness for what had been, rejoicing in what was being accomplished at the present, and looking forward with great hope and expectation to the future witness of the Church of North India. The words—"Victory for Jesus" had been shouted loud and clear by the marchers on their way to the Church in the early morning and this "Victory over the powers of darkness" permeated all the messages in that final Jubilee Service. The Bible verse quoted by Bishop Patro at the close of his address seemed to sum up all that had taken place—1 Cor. 15:58 "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

In one of the sessions, I had the privilege of bringing greetings on behalf of the Women's Missionary Society, W.D. to the Assembly and was asked to return greetings from the Church in North India to the members of our own Society in Canada. Deep appreciation was expressed for all the help which had been given over the many years in supplying financial assistance to the work among the Bhil people, but most of all for the dedicated workers which had represented our Society.

May I say how much I appreciated being a part of this Jubilee Celebration and trust that we too in Canada will be more diligent in making it possible for our Light to Shine, even unto the uttermost part of the world.

Salvation Today

by DR. E. H. JOHNSON

"Salvation Today" was the exciting theme of a World Consultation of more than 300 people representing every continent and race which met in Bangkok, Thailand, from December 29, 1972, to January 8, 1973. The Consultation, called by the Commission on World Mission and Evangelism of the World Council of Churches, was the 8th in a series of world mission meetings held every few years, which goes back to the great world mission conference at Edinburgh in 1910.

It was inevitable that the consultation should have a theme which combined both Biblical depth and contemporary relevance because it was a response to questions of world mission in our perplexing and frightening age. The meeting attempted to answer the basic question "How can we, as God's people, together take the part He has prepared for us in mission to this new age which He has given us with all its daunting and alluring possibilities?"

The theme was a recognition that at this time many churches are going through theological crisis in which there seems to be a polarization between those who feel that mission is concerned with preaching and those who would assert that mission is concerned with expressing the compassion and love of God in the midst of the concrete events and needs of daily life.

Those who met were aware that while the Christian Church has achieved great things in its mission around the world, it has also made mistakes, and its credibility is challenged as it seems powerless to solve some of the great world problems like war and racial tensions and the great imbalance between the rich and the poor.

The Christian Church is particularly vulnerable to attack because those nations which have been known as the "Christian" nations are also the ones who hold most of the world's affluence and power, and have been most deeply involved in its conflicts. The December obliteration bombing in North Vietnam which had taken place only a few hundred miles from where we met, hung over our meeting, claimed many hours of discussion, and issued in a strong statement.

The approach of the Bangkok Conference was unique in that it was more concerned with local experience and with the actual hopes and fears of men and women in particular situations than with abstractions of theology or of social issues. For this reason it used a case study approach for both its preparatory work and the discussions themselves.

In many ways Bangkok was the culmination of a theological study which had started in the World Consultation held in Willingen, Germany in 1952 which wrestled with the problem, "What is the missionary obligation of the Church?" That has been the subject in the intervening years of a wide range of studies which led to Bangkok.

It was inevitable that we started with profound Bible study and other ways of studying the faith. This occupied the conference members for the first three days.

It was my good fortune to be part of Old Testament study in a group chaired by Professor Kwesi Dickson, Old Testament teacher from Ghana. As we dug deeply into readings from Exodus, Psalms, Ezekiel, Amos and Isaiah, we were led to deeper understanding of how God's salvation is profoundly concerned with food for the hungry and justice for the oppressed. Out of our group arose an affirmation on Salvation Today declaring "our confidence in the sufficiency of our crucified and risen Lord" and stating, "we see God at work today both within the Church and beyond the Church towards the achievement of His purpose that justice might shine on every nation".

The second week of the conference was given to intensive study of three burning issues for mission.

The first was that of Culture and Identity. How does one relate the Word which has been received in Christ to the cultural heritage which one receives through living in a particular time and place? How do we who have heard the Gospel proclaim it to those of other ways and faiths and at the same time hear what God would say to us through the experience He has given to them?

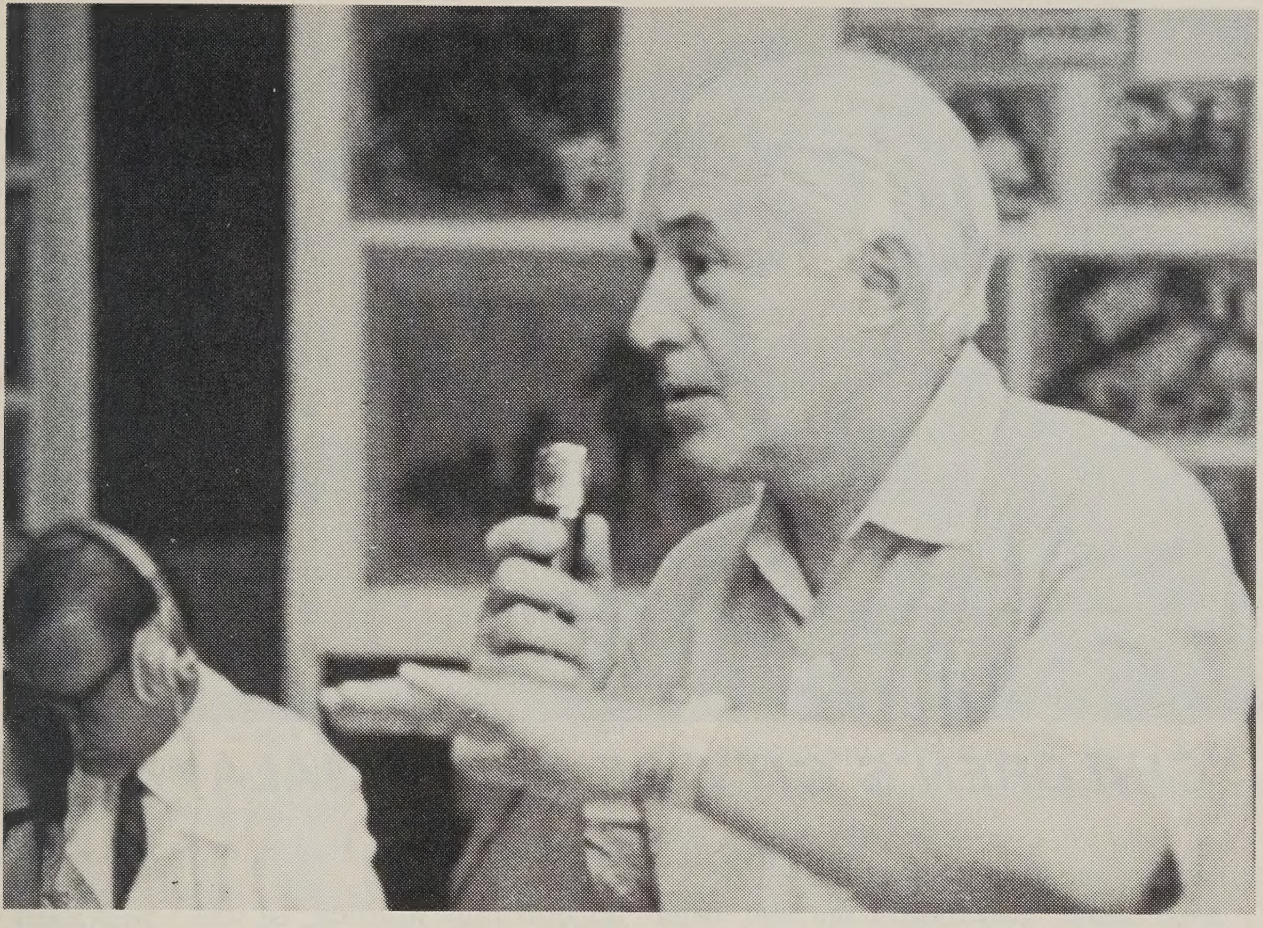
The second issue was that of Salvation and Social Justice. Certainly it is clear in Biblical faith that the political struggles of men and of nations are the sphere of God's saving work. But, it is not clear how we relate our understanding of God's salvation to the political, social and economic struggles with which men and women are involved today.

Particularly difficult was the question of the Christian's attitude to violent revolutionary change in situations where a race or a group of people are subject to the violent oppression of a powerful regime. This was particularly true of economic oppression by many regimes in Latin America, and racial oppression in many countries of Africa.

Many of the insights which came from these discussions were turned into formal recommendations to the churches by the Assembly of the Commission on World Mission and Evangelism which met for four days immediately at the conclusion of the Conference.

Many believe Bangkok marked a watershed in the life of the worldwide Christian community, as the first meeting in which the white European and American churches did not play the dominant role. As one who had attended the meetings in Willingen, Germany in 1952; in Accra, Ghana in 1957; in Mexico City in 1963, I had this strong impression. Both in the leadership of the conference and in the group and plenary discussions, ideas were expressed and decisions made with insights and leadership from Africa and Latin America and India and the various sections of Asia as well as from Europe and the Americas.

It is significant that the Director of the Commission on World Mission and Evangelism is now from Latin America, Mr. Emilio Castro, and the General Secretary of the World Council of Churches, the former Director of the Commission on



Mr. Johnson speaks at a plenary session in Bangkok. In the background one of the translators can be seen providing simultaneous translations.

World Mission and Evangelism, is from the Caribbean, Dr. Philip Potter.

A second major impression of Bangkok was its clear affirmation that there could be no polarization between the proclamation of the Gospel in words and the expression of the Gospel in maintaining human rights and dignity in concrete social, economic and political spheres.

It was significant that the conference membership included a large group from the Conservative Evangelicals who have often held themselves aloof from the Ecumenical Movement. The statements which emerged from the Commission had the support of the Evangelicals, the Roman Catholics, and the Orthodox, who all played an active part in the discussions.

The Affirmation adopted by both the conference and the Commission sent out now across the world closed with the words,

"Christ calls His Church to be part of His saving activity
both in calling men to decisive personal response to His Lordship
and in unequivocal commitment to the movements and works
by which all men may know justice
and have opportunity to be fully human."

CHILDREN'S CITY OF THE HIMALAYAS

by FRANK J. WHILSMITH

For nearly two hours we had been making our way by jeep up through the Teesta River valley where the melting snows of the eastern Himalayas rush through the foothills of West Bengal to the ocean. The Nepali driver demonstrated he was a real pro as he turned and twisted, sometimes barely missing rockslides and boulders, on the narrow, hardtop roller-coaster road in our gradual climb. Monkeys scrambled into the underbush and trees of the lush forest and from time to time we passed small thatched-roof dwellings and groups of men, women and children rebuilding sections of the washed-out road.

The third person in the jeep was Noel Cleophas, a teacher in the 'Homes' school, who had come down earlier in the day to Bagdogra, the last airport in my 11,000 mile journey, to make sure I got through the military check points. Yesterday, in Bombay, it was hot and humid. In Calcutta this morning it was nearly as hot as we taxied through unbelievably crowded streets to the airport for the short flight into this outlying region of north-east India. In this beautiful mountain valley under a clear sky the 70-degree temperature was pleasant. Ahead were the fabled towns of Darjeeling and Kalimpong, and just beyond—the 'Homes'. My expectations were keen.

Another check of passport and papers, more hair-pin turns up the hillside to the 4,500 foot level, and there they were—the children's cottages, school buildings, the spire of the Chapel, the hospital, athletic fields, and beyond, the farm—the "Children's City of the Himalayas".

What a magnificent setting, perhaps one of the most beautiful anywhere in the world. Successive ranges of mountains in the background rose higher and higher till they reached the 28,156-foot snow-covered peak of Kenchanjungha glistening in the sun. This was 'home' for more than 500 destitute and needy children, and day-school for another 200 fee-paying pupils who live in the area.

An enthusiastic "Welcome to our mountain paradise!" from Mr. Bernard Brooks the Superintendent and his wife Hilda, and other members of the staff, made our arrival an occasion to be remembered. Groups of eager and smiling children, just out of school, came along to grasp our hands and ask questions in near flawless and delightfully accented English. I soon learned that English, with Hindi, is one of India's official languages. In the Homes the children are also encouraged to retain their own native language or dialect.

That evening at dinner we met a dozen or more representatives from the other Homes' committees throughout the Commonwealth. During the next four days, with members of the India Board of Management, we were to discuss and make plans for the future of this great enterprise. It would have been difficult to package a more compatible and concerned group of people from so many faraway places.

This all began back in 1900 because of a remarkable man, and his equally able wife, who combined a deep faith with wide vision and strong personality. John Anderson Graham went to India in 1889 as a Church of Scotland missionary. He and his wife, Katherine, became deeply concerned about the large numbers of unwanted children born of European fathers and Indian mothers. Into a small make-shift cottage he gathered his first "family" of six children with a housemother and a teacher. Before the end of the year his first planned cottage, "Woodburn", was opened and 26 more deprived children moved in. In a typical expression of his faith, and with little money, the foundation of the second large cottage, "Elliott", was laid on the day "Woodburn" was opened. As people in many parts of the world heard of Graham's genius and leadership they were inspired to give. Other cottages, and then the school block, were added in quick succession. To his friends throughout the tea plantation districts of West Bengal Graham said, "Send the needy children to me", and in they came.

All 19 cottages have names associated with favourite places or their donors. "Scottish-Canadian", built in 1912, was a gift from Miss Jessie Dow of Montreal. Each is 'home' for 25 to 30 youngsters, with a Housemother and assistant, known affectionately by the children as "Aunties". Altogether, there are more than 40 buildings dotted over the 500-acre hillside.

Most of the children arrive as infants or toddlers and remain until their late teens when they have completed secondary school. For many it is the only home they will ever know until they leave to make their own way in the world. And "leaving" days are experiences of deep emotions, filled with aspiration, sometimes anxiety, with many tears shed as they part, often for the first–and last–time, from their friends since childhood.

One cannot help being attracted and fascinated by the racial representation in this big "family". The majority are Anglo-Indian or Indian but Nepalese, Tibetans, Bhutanese and others find their beginning to happiness, hope and purpose in the Homes. Success stories cannot be written about all of them but most make the successful transition into society and become nurses, teachers, doctors, ministers, civil servants, etc., in India and other countries. Many take a strong Christian faith with them, and express a sense of gratitude and service in return for the opportunities given them in their younger years. One attractive senior student told me she was going to be "the best nurse that has ever gone back to my country!"

Similarly, a sense of dedication and discernment are key factors when choosing staff. My teacher friend, Noel Cleophas, has had several opportunities to teach in much higher-paying schools, in and out of India. On the drive up to the Homes I asked him about this. "There is something very worthwhile about the Homes", he replied. "My wife, Sheila, and I prefer to teach here because there is a real purpose and a spiritual dimension!" So much of the encouragement and inspiration for the children is a result of the warm relationship between them and the staff of 85 highly qualified teachers, cottage "Aunties" and administrative personnel. At least two Canadians, Dorothy Beker, now married to a minister in the Margaree Valley of Cape

Edith Pratt seen with one of the children from the homes.

Breton, and Edith Pratt from the congregation of St. Andrew and St. Paul in Montreal, who for 16 years was Matron and nurse in the famous Lucia King infants' cottage, will never be forgotten at the Homes.

Graham and his colleagues built well, in every way, and the Homes motto, "Thorough", has real meaning for all who come in contact. On several occasions, seventy-two years after the opening of "Woodburn", I enjoyed lively visits there to have "high tea" and sing around the piano in the living room with Drenko and the 26 other girls.

I first met Drenko as she walked up the winding path from "Woodburn" to "Ahava", the guest house where I stayed. As a little girl, with her sisters Guzeng and Perloo, she was brought into the Homes from a Tibetan refugee camp. Our family was asked if we would sponsor her and over the past few years we have exchanged little letters and Christmas greetings. It never seemed even remotely possible we would ever meet. But there she was–real–a lovely teenager in her last year of secondary school. We talked about many things–school, sports, her hopes and ambitions, her future. As we walked through the grounds near the Chapel where I was to speak later that day she asked what I would be talking about. "What would you like me to talk about?" I asked. Her reply was, "Tell us about the Lord, and what it means to become a Christian."

Drenko, born in Tibet, 1953, is one the 350 sponsored at The Home by Canadians. Individuals, church groups and 117 schools sponsor students by providing the means for an education and the pleasant environment of cottage-style living. To raise money for the Homes, the senior students themselves took on a 35 mile walk-a-thon over a mountainous region, and plan to have another walk this spring.

Spiritual values are important in the life of the Homes people. Even physically, the focal point of the compound is the Katherine Graham Memorial Chapel–a gothic structure seating over 750 that rises above all else on the hillside–a remarkable sight away up in the Himalayas. Countless numbers of children, and others, have made significant spiritual decisions within it's walls, and have been influenced toward the highest and best in their lives.

Though he died in 1942, and Katherine predeceased him by 23 years, Dr. Graham and his wife still "live" in Kalimpong. Even today the children always refer to him as "Daddy" Graham. At his funeral, the aristocracy and the elite, but most of all, the "sovereign people" from the hills turned out by the thousands. Close by some of the children who have also died there, and surrounded by flowering shrubs and trees, he is buried beside Mrs. Graham in the small

Homes' cemetery up on the hillside. On a wall in the Chapel is a plaque that reads simply

Dr. Graham
who loved children
founded these Homes
1900
*
"It was in thine heart"
1 Kings 8:18

The Homes are thriving and doing a magnificent job—though rising costs and inflation are constantly putting them through a financial squeeze. In 1972 operating costs were $435 for each child. One-third of total costs are provided by fee-paying day pupils and education grants. The remainder must be found through private gifts and this is where the Homes' committees in Canada, Scotland, England, India, Australia and New Zealand fit in. Nearly 400 individuals, church groups and schools in Canada sponsor children and pay $10 a month, or $120 per year support. The work also receives considerable support from the Christian Children's Fund. In April, 1972, the children themselves raised $6,000 by getting sponsors for a rugged 35-mile mountain "Walkathon" from the Homes to Darjeeling.

Just before going to sleep one night at "Ahava", the thought occurred to me, "God must be pleased with the love and care the children receive here". Much has been written and pictured about the scenic beauty and grandeur surrounding this "Children's City of the Himalayas". But, by far, a greater beauty and attraction are the bright, smiling faces of the girls and boys, and the dedicated staff from so many places and racial backgrounds—a big, happy, well-adjusted "family".

The Tuesday Morning Girls

by KATHLEEN GEDDES*

From the waist, BEND! Right ankle, CLASP! and fifteen to twenty-five women go through their paces to rhythmic records under the instruction of lithe Jean Laing in the gym of St. Andrew's Presbyterian Church, Humber Heights, on any Tuesday morning. Upstairs another group may be learning stitchery or just enjoying the exchange of ideas in good conversation. The little ones are in a nursery under the excellent supervision of a young mother chosen by the area Public Health Nurse and paid through the generosity of the Thrift Shop, another St. Andrew's project. As well, a church member volunteered to assist so that at no time are the children alone.

There is a particularly companionable hour when all come together for coffee. When the group first formed, this refreshment responsibility was passed around among the leaders. But this year, one of the girls, Audrey Gegler, prevented from the physical fitness program, took this task on in appreciation of the program. On Valentine's Day for instance, there was a wall decoration, a table with a red and white checked cloth, cup cakes and heart cookies appropriately decorated complete with a red jello dessert. Audrey had come through as usual to the delight of everyone. Refreshments are kept simple.

While all are relaxing after eats, there may be charades, fun and wit games, or a discussion on some timely topic. The program varies slightly but with little fuss. At Christmas there is a cookie switch (each switches her two dozen with another from the table) and there are usually special treats on Valentine's Day, St. Patrick, Hallowe'en and other days. Twenty-five cents is contributed each week with surplus assisting other projects.

Activities conclude prior to May 24, for a summer break. The leaders say that they never have come up with a name that catches the essance of the group. It is still The Tuesday Morning Girls, and maybe that is as fitting a name as any.

There is a house joke called I.B.M. meaning "I'VE BEEN MOVED". Such is the case of most of the girls. Many live in apartments in the area. Lonely strangers in need of fellowship, the uplift of physical fitness and a time free from the care of the children. (That is the whole idea of the nursery.) About one-quarter are members of St. Andrew's.

The I.B.M. folk come from all over. One whose doctor husband was taking a six month course at The Hospital for Sick Children came from Victoria. She showed beautiful and informative slides from Kenya and other places that their work had taken them. A lady here a brief time from Scotland never missed a morning, believing it to be a real outreach for any

city church. Another young mother, an IBMer if there ever was one, began in Trinidad—to Brampton—to Toronto and found The Tuesday Girls. So it goes. The leaders feel the rewarding satisfaction of receiving as much as they give as they mingle with the new people who have relocation problems and adjustments to make.

That the project is working and needed is evident by the continuing attendance which ranges from 15 to 35. Simplicity, informality, and no undue burden on any leader has been the format from the outset. This has been adhered to easily because those who come enjoy the atmosphere and readily take on the same casualness.

The Tuesday Girls idea was conceived at the annual October Women of St. Andrew's Fellowship Weekend at Cedar Glen at which Christian renewal was the theme. One group under the leadership of Edna Roulston chose this as a means of putting the Christian Education rooms to a purposeful use and developing an awareness of the lonely strangers in our midst. Flyers went under doors; visitations were made; a deaconess and social worker were contacted—and the embryo developed into action.

Is this Mission? Yes, indeed. There is no preaching or prayers here but "they know that we are Christians by our love". All mission projects do not happen in the Bhil Field or in Indian-Eskimo concerns. Perhaps there are auxiliaries who are unaware that they are fulfilling an outreach purpose in a similar simple program of kindness, caring and love in their communities.

Physical fitness instructor Jean Laing and hostess Audrey Gegler pause for refreshments on "Tuesday Morning."

**Kathleen Geddes from Weston, Ontario, is a member of Council Executive.*

To hold His hand, to feel His love
In radiance overwhelming,
A glance toward the smile beloved
And warm content transforming.

Such love to know, to settle in,
No world of strife could touch.
The arms envelop warm and soft,
On earth, the heaven is.

Could this be mine in self alone
Or share with other need?
To hold His hand, to meet the spark
And share with all, in deed.

God gives the love that shadows life
Makes it be ours in honour bright.

Ruth Wilson
Holyrood, Ontario

WHITE MAN GO HOME

by SHEINA B. SMITH

The idea that the Indian People should be given everything is perhaps the source of many of the problems facing the people today. An Indian living and working on the reserve is given free education, free medical care including transportation to see a doctor or dentist, free hospitalization, free drug, etc. He pays no income tax, no education tax, no property tax and no rent, in fact his only expense is the hydro and telephone.

The Church for obvious reasons does not offer material benefits except perhaps the clothing which is sold for a nominal sum. The Church is no longer involved in education, health or welfare; this is all given by the Government and given free. The Church offers her services in the same way. We build churches and offer them to the people at no cost. We provide the missionary and pay the salary. All services are free. Never, as far as I can see, has anyone recognized in the Indian People, men and women, a sense of worth and dignity. We have in fact gone out of our way to destroy it. We have never expected them to give, to give of themselves and their benefits. We are forever looking for things to do for them, never asking what we might do together.

The idea has developed rapidly among white and Indian alike, that the solution to all problems is money. The answer: a grant. I believe that grants can be extremely good for starting new industry, improving or adding to existing programs and for training people for this work. It is unfortunate that much of this is abused on and off the reserves. I have seen many such programs started and never completed with a lot of wasted time, effort and money.

There are many problems facing the Indian People. I believe it stems from a feeling of worthlessness. We never recognized that they had something to give. We judged them by our own needs and desires; in other words, expected them to be like us.

How was the Church involved? In the past, it was unfortunate the approach was to tell the Indian People that their religious beliefs were wrong, pagan. The Indian believed in one God, Manitou the Great Spirit. They believed in holy days of worship, they had the equivalent in baptism, the Naming of the Child, a holy ceremony. There were many parallel beliefs to that of the Christian that there was no need to destroy. Did Paul not face a similar situation in Athens? (Acts 17:22-27). He did not refute what they believed, he told them more. I am sure that this is one of the reasons why the church is not so welcome on the reserve today. Nevertheless we are compelled to believe that what was done in the past was done in good faith. My question is, do we have to perpetuate the problem? The Church today sends out missionaries who are unprepared: they do not understand the problems, the people or the language. The missionary is expected to stay long enough to find this out for himself, and if he does not give up, he then tries to find his own solution. The Government in many instances does the same thing.

There is no room here for me to go into detail and describe the political and sociological aspects of the Indian People and the reserves. It is also important that anyone reading this article realize that I am not presuming to describe the whole Indian population. There are many Indian people who have overcome the problems and lead a worthwhile life. They provide good homes for their families and do their best for the community. Another point that I wish to make is that I am speaking only from my own point of view, from my experience in working on a reserve in Manitoba and on two reserves in the Kenora area.

One thing has become obvious, you cannot deal with only one aspect of the Indian life. For example, the Church cannot deal solely with the spiritual, we have to include the sociological and the physiological. It is the same with the Government grants. There will have to be a vast amount of money spent to improve the living conditions of the people. I believe more time, effort and money must be spent to train the Indian to take more responsibility on the reserve. For example, train nurses to take responsibility for the health on the reserve and pay her accordingly. Build clinics and cut down on transportation and national health and welfare. The same should hold true for education, administration and the Church.

The administration is beginning to shift into the hands of the Band Council, but it still has a long way to go. The new Day Care Centers do have Indian personnel and this is good, but they still have a white person in charge. Again I say train an Indian person to do the job. We always appear to be reluctant to give up the reins and want to hold onto the responsibility and authority.

One day I would like to visit the Dakotas where there is a Dakota Presbytery in which every church has an Indian minister, and an Indian session governing the church. If this can happen in one place it can happen here.

Many of the Indian people have become dependent upon the agencies. They no longer think for themselves or do for themselves. The result is apathy, depression and dejection, which further complicates the situation. Many have turned to drink to escape reality. This results in violence and destruction, suicide and accidental death. It is a colossal problem with no easy answer or solution.

Then there are those who are beginning to say "White Man Go Home. Give us the grants and we will solve our own problems." In many ways I agree—but not yet. I still believe the Indian people need help; hopefully they will recognize this. But, it must be help given in order that the people will become responsible, self-sustaining and self satisfied. They must be given help to realize *their* ambitions, to do what is good for *them.*

The Government and the Church should have this as their goal, otherwise the agencies will continue to revolve in a circle of giving aid, and the Church will continue to be an ambulance service.

It is interesting to note that the Church, in dealing with overseas missions, spends two years training the missionary on the language and culture of the people in the country where they will work. The missionaries who are sent are nurses, doctors, teachers, agronomists and technical personnel—to work with the people. The Government follows a similar plan in providing foreign aid. I wonder why no one has thought of doing the same in Canada with the Indian people.

Ten Days For Development

Across Canada in many centres, members of our churches, and all Canadians, had an opportunity in March to meet and hear from the same platform the leaders of five Christian Churches in Canada—Anglican, Lutheran, Presbyterian, Roman Catholic and United Church. The program is called 'Ten Days for World Development' and is a major thrust in Canada of the "Key 73" program of which we have read a good deal in our Church publications. The main speaker at the Toronto meeting was Dr. Bruce McLeod, Moderator of the United Church of Canada. The theme was 'Development demands Justice' which is the title of the brief prepared by these leaders in co-operation with the Relief and Development Agencies of the various Churches. Having recently returned from an extensive trip to South America, Dr. McLeod was able to draw a vivid picture of the contrast in the life styles and foreseeable future of various populations. His call to all Christians for a Christian response was supported strongly by the leaders of the other Churches. Dr. Putnam, Moderator of the Presbyterian Church in Canada spoke of the indissoluble union of Faith in and Love for God—and our neighbour—which is the only basis for action to right the wrongs of the world in our day.

The Canadian Church Leaders were joined on the platform of Convocation Hall by Dr. Roy Neehall, General Secretary of the Caribbean Conference of Churches.

A leader in his area of the world, Dr. Neehall spoke with authority along the following lines:

The Third World needs

- understanding and encouragement from developed nations;
- independence to work out their own salvation in their way;
- freedom from political pressure by developed nations which negates their independence;
- some financial assistance without strings attached.

In their introduction to the brief mentioned above, the Leaders of the Churches invite all Canadian citizens "to join in a public discussion of the value choices" which provide the guidelines for development in Canada and the Western World.

The truth about mothers from the people who really know...

Miss Dunstan's kindergarten class

A Mother Is:

the lady daddy married (Michael, 5)

someone who says, "Wait until Daddy gets home"
(David, 5)

a good friend (Tina, 5)

someone who makes you wash your hands before you eat (Timmy, 5)

a good cook (Keith, 5)

someone who kisses you and pats you on the head when you've been good (Elizabeth, 5)

what I want to be when I grow up (Kellie, 6)

someone that makes you have a bath whether you need it or not (John, 6)

A Mother:

still loves you even if you haven't been too good
(Richard, 6)

makes breakfast and tells you to have a good day
at school (Michi, 6)

someone who takes you out places (Kathy, 5)

takes you to school when you don't know the way
(Dawn, 5)
yells at you when you're bad (Johnny, 5)
reads you stories at bed time (Janice, 5)
let's you help her with the dishes if you promise not to
break them (Michele, 5)

A Grandmother:

is someone who comes to visit (Michelle, 5)
is another lady like mommy who lives with us but
she's older (Eddy, 5)
gives you an extra cookie even if mommy says no
(Paolo, 5)
hugs and kisses you for no reason (Jamie, 6)
let's you stay up late when she babysits
(Christine, 6)

makes good stuff to eat (Carin, 5)
looks after you when mommy and daddy are out
(Angie, 6)
let's you lick the bowl when she's cooking (Carol, 6)
let's you taste a cookie even if it's almost supper time
(Brian, 5)

brings you presents even if it's not your birthday
(Robert, 5)

I WAS A STRANGER

When the news first hit the headlines that thousands of Asiatics holding British passports were to be expelled from Uganda and that Canada had agreed to take 5,000 into our country, we, with many others, questioned this decision. Where would Canada find employment for these people—we had our own unemployed.

Then we heard that some Ugandas were being cared for by the Department of Immigration in a local hotel in Brantford and needed irons. They took their washing to a laundromat but had no facilities to press their clothes. So, we at Central Presbyterian Church lined up a couple of irons and took them to the hotel. NOW, these Ugandans to whom we had given so little thought became people, families with children crowded into small rooms on the third storey of a downtown hotel, in a strange country, among strange people. The climate was much colder than they had ever experienced—it was November in Canada.

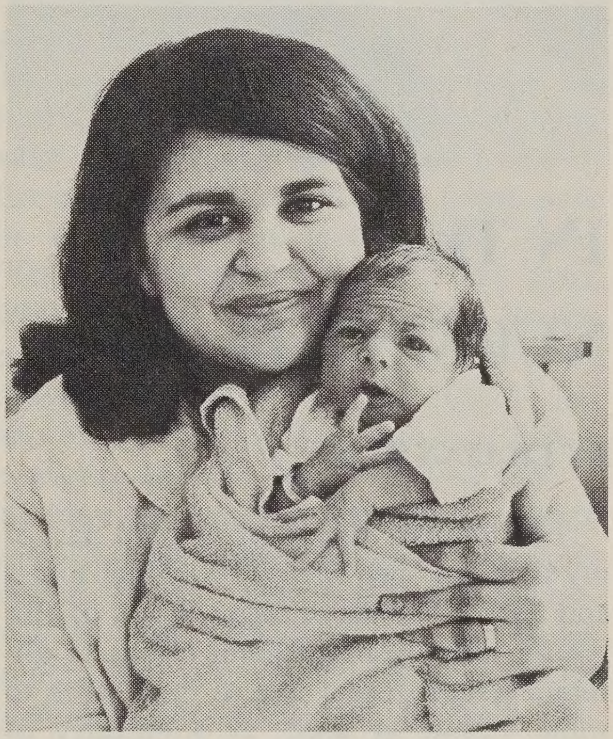
While sitting in church the next morning for Sunday service, the plight of these people became a real concern. If only these people could get out of those cramped rooms for even an hour or so. The Department of Immigration was helping them to find jobs, but until they knew their earning power they were not able to decide on apartments for themselves. They had no friends to invite them out for an evening for coffee. The Missionary Society had for years prepared missionaries to carry the "Good News" to other countries. Was this a situation reversed?? Could not the church open her doors and welcome these people to our city and at the same time let these Moslem and Hindu families know that Christians here in Canada were interested and concerned over their welfare?

The Missionary Society was approached and to a member was heartily in favour of a social evening for the Ugandan families. (An older lady who no longer went out in the evening gave two dollars to help with the lunch.) An evening was decided, and we sent each Ugandan family a written invitation from the Women's Missionary Society of Central Presbyterian Church welcoming them to Brantford and inviting them to an evening in our church parlours.

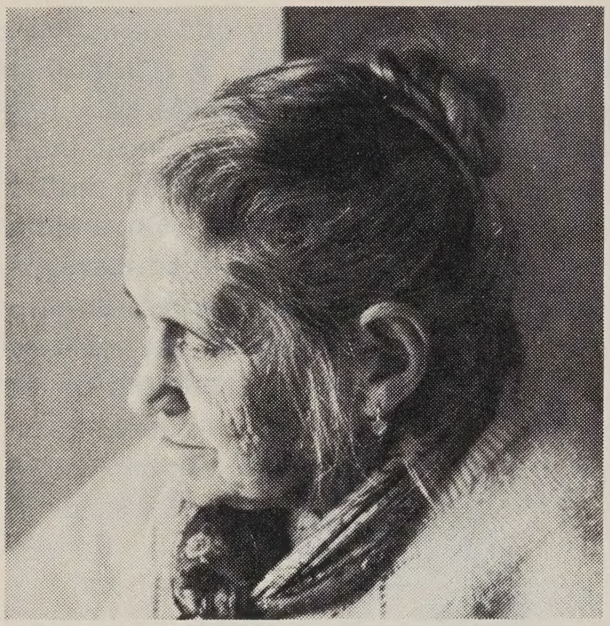
Response from the congregation was really wonderful. When this evening was first mentioned it was felt, by some, that since this was a women's organization only women would come and the Ugandan men would feel out of place amongst all the women. What a mistake!! The men were very enthusiastic. It just proves that given an opportunity, men along with their wives are eager for missionary service. (How often do we include them?)

We welcomed seven families—six Moslem and one Hindu. We decided to get a film on Canada, their new homeland. The question of babysitting the babies and smaller children was easily solved—three CGIT Girls came to care for them in the church nursery. One family from our church brought a bushel of highly polished apples and these were enjoyed during the movie. While visiting with these people we discovered people who, in spite of leaving all except a few personal possessions, were truly thankful to their God that they were alive and their families were able to retain a complete family circle. Every Ugandan family came so eagerly to meet and make new friends. The women were dressed in their best saris. We later learned this was the first chance they had had to dress for an evening out since they had been airlifted from Uganda over three weeks earlier. It was just the "morale booster" they needed. They were all so emphatic that when they did find accommodation we would go and visit them. Over the weeks since, we have visited these people in their new homes and have come to realize some of them were financially well established in Uganda and had better homes and more possessions than we ever would have. Yet they welcomed our friendship so eagerly that even in three rooms, nearly bare of furniture, we were offered a cup of tea or coffee. Recently with the help of other Moslems already in Brantford and Hamilton, they invited all the people of Brantford who have helped them with furniture, clothing, bedding, to an Indian dinner. A local church provided a church hall. These families worked three days to prepare this meal—the men working in the kitchen with the women. For many of the 300 guests, it was our first taste of Indian Gourmet and a dinner served in true Indian style. It was so delicious nearly all lined up for second servings. I'm sure if we ever again are invited to an Indian dinner we will accept most eagerly.

One family—the only one expecting a new arrival—have now a "Canadian Ugandan" a lovely baby boy. Two members of the WMS were most interested in this family and drove the mother for pre-natal check-ups, etc. On the day the mother and baby were to leave the hospital one of these ladies proudly announced she was driving her grandson home. (She has no grandchildren of her own.)



We are still in touch with our new friends, and look forward to another evening with our new friends in the near future. Truly God has given us a chance to show these people, who have not yet acknowledged Jesus as a risen Saviour, that we follow His teaching—"I was a Stranger and ye took me in." It is difficult to assess who has benefited most—the Ugandans or the members of our WMS and congregation and all who helped these people over a difficult period.



IN THE NURSING HOMES

BY LILLIAN REAY

For the past five years, a good part of my time has been spent in Nursing Homes and Senior Citizens Lodges. Work of this nature may mean different things to different people, but I like to think of it, to some extent at least, as a ministry of healing. Our elderly people confined to these Homes bear many scars–mainly scars of loneliness; but also scars of disappointment, discouragement, a feeling of worthlessness and having reached the end of the road. These to be sure, are negative attitudes, and while they are not true of every elderly person, a goodly number share some of the symptoms. While the large majority of people in Nursing Homes are elderly, most of us are aware that this is not true in all cases. Some are under fifty with incurable, crippling diseases. But they all share the same basic need for someone to reach out to them with compassion and understanding.

As I walked into "Mrs. A's" room one day I found her sitting in her chair sobbing pitifully. She reached for my hand as I sat down beside her, but she could not tell me why she was crying, for she did not know. Now this lady was not senile, she was extremely lonely and depressed, and somehow at that moment her loneliness was overwhelming. But with the reassurance of the firm grasp of my hand she soon stopped sobbing. We did not exchange many words on that visit. They somehow did not seem necessary. What was necessary was that she knew I cared, and that I was there just sitting quietly holding her hand. When I finally got up to leave she told me how much better she felt, and how glad she was I had come by just at that time. I didn't do anything for "Mrs. A", but my *being to her* in her time of need was more necessary. We might often find ourselves flitting about from this one to that one *doing* many things for them, but do we stop to ask ourselves what am I *being to that person.* And an older person is quick to detect if we really are giving of ourselves, or if we are just busying ourselves.

I am afraid that all too often we are so hurried we find it impossible to relax and make meaningful contact with the person we are with. This is unfortunate because if our ministry is to take on the deeper aspect of healing, as I mentioned earlier, then we must reach out to that person in kindness, compassion, love and understanding, and to do this we must do more than just hear what the elderly person is saying to us–we must *hearingly hear,* or hear with the inner ear of understanding. An atmosphere of relaxation is necessary for this kind of interaction to take place. It has seemed to me from my experience in dealing with the elderly that they cannot be hurried; and if we are to bring about healing to the troubled heart and mind, then the atmosphere we induce is of great importance.

It is very often difficult to reach out to an individual who might be in great distress when there are others in the ward, be they residents or visitors; but I have found that if I sit quietly for a short time, the moment usually arrives when a meaningful visit can develop. Needless to say it is tremendously important that we never convey the feeling that we are rushed, even when we are, for this could destroy the benefit that could emerge from that contact. If we only have a few minutes for a call, it is much better to convey the impression, "I have a whole ten minutes," than to convey, by looking at our watch and other such gestures, "I have only a few minutes, let's get on with this visit." There are times when of necessity a visit must be curtailed, but this can be done graciously, and always with the promise to continue the visit at another time.

There are times when others in the ward can be drawn into the conversation, with much benefit to all concerned, and an atmosphere of cheerfullness and friendliness develops. Often we must share our visit with others in the ward because of the situation which confronts us. But our sense of timing can tell us whether one of the persons would like to have a word with us alone, and we can govern ourselves accordingly. Experience has taught me that there is usually a way out of difficult situations with no one being offended, eg. "Mrs. Smith, would you like me to arrange the combs in your hair, or may I arrange the flowers in your vase?" for my intuition has told me that Mrs. Smith would like to have a word with me alone. I am then free to go to her little corner without offending others I might also be chatting with at that moment.

I leave devotional literature where it would be well received. Many of course do not have eyesight good enough for reading, but those who have usually enjoy what I leave them. Many times I read to the blind, and this is always a bright note in their otherwise dark world. Some CGIT and Explorer groups, also some WMS women send me scrap books, pictorial calendars, etc., which I distribute in the Homes. The pictures can also be enjoyed by those who have failing eyesight. At this point I would like to mention the tremendous assistance WMS and WA ladies have given me by knitting afghans (for wheel-chairs), slippers, making bibs (for welfare subsidized homes), and other articles. (This is just to mention a few of the ways in which they have become involved.)

So there are a great many of us who have a share in this ministry of healing; perhaps I more directly since I am daily in the Nursing Homes and Lodges; but without the help of the ladies, girls and children I have made reference to, my task would be more difficult.

I find my work to be a great challenge, and certainly each day is a new adventure, as I try to bring hope, comfort and courage into the lives of the disabled and the elderly.

This 'n' That

Books

USE YOUR PUBLIC LIBRARY—Get a "head-start" in thinking about our study theme "Why Christian Mission Today?" 1973-74. Begin by trying to get the feel of the world we live in by reading some of the interesting novels written by people of the area. As you read keep in the back of your mind the questions "What does this novel tell us about the world in which we live?" and "How can Christianity speak to people living in situations like those described in the novels?" You might like to begin with India since some of us have been studying about this fascinating country this year. Kamala Markandaya has written **A HANDFUL OF RICE** describing life in a village in India. Perhaps you have missed hearing about the Caribbean, and would like to revisit it through the eyes of V. S. Naipaul who was born in Trinidad and wrote **THE MIDDLE PASSAGE** when he went back to Trinidad on a government scholarship. Don't forget Canada in your reading. Find a book by a Canadian Indian like **THE POTLATCH** by George Charles Clutesi that will give you some background of the culture of Canadian Indians. The novels written by the Nigerian writer Chinua Achebe one of which is entitled **NO LONGER AT EASE** helps depict for us life in one part of Africa. It is more difficult to find contemporary literature about Japan but **DAUGHTER OF THE SAMURAI** by Etsu Inagaki Sugimato will help one understand something of the thinking of the Japanese people. Once you have begun your "tour by novels" your librarian will be pleased to suggest books written by authors from other areas.

Films

Many Canadians tend to think of foreign aid to under privileged countries largely in terms of handouts. Just as our technology and way of life have become synonymous with success, our culture and its many advantages are difficult to resist.

Church involvement in development is now generally accepted as a way to "live" the gospel. But how can the affluent help the poor without offending dignity, without creating social and political tensions?

In a unique venture in development education, CBC-TV's religious series Man Alive, in co-operation with Religious TV Associates (RTA) of Toronto, presented a two-part color series dealing with the human element in development, on the CBC national network. Our Church was a participant in this project.

The programs are **HOW LONG DOES IT TAKE A TREE TO GROW HERE?** a look at rural and urban development in the Philippines, and **NO WAY TO SAY NO,** a unique leadership training centre in West Irian, New Guinea.

The first film compares and contrasts two situations in the Philippines, one the Mindanao Agricultural Resettlement Agency (MARA), a joint church-government venture to create a farming community in the violent Southern island, the other a village or urban poor on the Manila waterfront. The first has elements of imposition and takeover, of international financing and local control. In the other, however, people are fighting the government, expropriation, resettlement and control, with unity and leadership merging into a community organization. "Seed money" to train community organizers is coming from ecumenical sources in the Philippines and abroad.

No Way to Say No takes a look at a project which, in a sense, isn't: a leadership training centre being built for the mainstream Protestant church in West Irian, the Indonesian half of New Guinea. Such issues as the relationship among churches in New Guinea, the need for this centre, the priorities, and local roles in its operation are probed, as are the attitudes of the World Council of Churches (overseers of the project), the National Council of Churches in Djakarta (which acts as "brokers"), the sensitivities of the West Irian people, and effects of the massive aid and development on the local population.

"The real issues behind these projects are very complex," says Peter Flemington, who directed the filming. "They're political, social, cultural, economic. No definition of 'development' can do justice to them. You can't come at this from up top, you have to sneak under it and start with the people themselves."

Adds Des McCalmont, who organized and supervised the co-operative film project: "We've returned encouraged about the way in which the church and people are working together . . . new projects and techniques place a heavy demand for education upon those of us at home who are concerned about the task of the church. We urgently need to develop the kind of respect and trust borne only out of mutual concerns and informed understanding."

16 MM sound colour films of these programs are now available through the A/V Services Committee—50 Wynford Drive, Don Mills, Ontario.

Cinema

In the review last month, I expressed a concern with the tendency to include elements of profanity and vulgarity in a film in an endeavour to achieve realism. It is, to my mind, an unfortunate trend—although perhaps justified in some instances—because it makes those of us who are particularly sensitive to and repelled by such features, react in such a way that we are unable to respond to the rest of the film.

I find this particularly true in the case of the film **SAVE THE TIGER**. Jack Lemmon gives a moving and sensitive portrayal of a successful executive in the clothing industry. His success has been defended and enhanced by some questionable bookkeeping the year before—and now a poor credit position forces him into taking even more reprehensible action. He tries to justify it by the consequences of the fraud of the previous year, and the need to defend the business, the jobs of so many people, and the standard of living to which they have become accustomed. And yet he is fascinated by the music, baseball trivia of the forties, most deeply haunted by memories of his experiences of World War II, and by values and standards that seem to have disappeared.

It is a film that raises many questions as a man seeks to save memories of the past—eagerly writes his name on a petition to save the tiger which is threatened with extinction, yet acts in an immoral way to defend his own selfish interests, seemingly incapable of realizing that it is his actions and those of others like him that are eroding the standards that he so strongly wants to see retained in society.

To decry the erosion of standards while at the same time pursuing a course of action that contributes to it is of course hypocrisy, but perhaps in so many of our actions, or at least acquiescence, it is a hyprocisy of which we are all a part.

Many aspects of the film may be offensive, and that is unfortunate for the questions raised are real.

Rev. Harry Crawford

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KILL THE FATTED GOAT!

"It's a unique effort of the church to make the Gospel relevant!" exclaimed the king's son. A band member cried, "Brother, that's making sense! I'd like to hear more about it."

These men are enthusiastic about the filmstrip series portraying the parables of Christ in Swazi setting. Intermedia supports this Swaziland Council of Churches' project.

The filmstrips, produced by United Presbyterian missionary and audiovisual expert Gunter Kaiser, present the teachings of Jesus in a vivid, appealing way. Equally important, they are excellent examples of the production of indigenous materials.

Before outlining a new filmstrip, Kaiser's team asks a group of Swazis how to tell the story to a Swazi audience. At this point, the producers are silent; they simply listen and absorb the information. Usually they find several changes must be made so the story will be real to Swazis.

For instance, it was necessary to add a mother to the story of the prodigal son. No Swazi father can give away a portion of the inheritance without consulting his wife.

Swazis recoiled at the thought of killing a calf, which represents new life. One Swazi said, "You know if I invite friends to my house and really want to honor them, then I will kill a goat or a cow for them." So in the filmstrip story, the family and neighbors feast on a goat, killed to honor the forgiven son.

The actors wore the national dress of Swaziland, pointing out that the Gospel of Christ requires a change of heart, not of dress.

During the filming, small groups of interested Swazis clustered around to watch. Finding they did not know the story, one of the actors began describing the events as each scene was photographed. Many bystanders became interested in talking further about the meaning of the parables, and some were even recruited as actors.

After the first filmstrip was shown in the churches, more Africans were eager to work on the parables. From production to production Kaiser gained the co-operation of increasing numbers of Swazis, from a variety of religious backgrounds. Whole churches of different denominations joined the project.

At the same time, Africans took on greater responsibilities for leadership. The outline of the third filmstrip was done entirely by Swazis.

Four filmstrips have already been completed, telling the parables of the good Samaritan, the prodigal son, the wicked servant, and the ten talents. The response of Swazi audiences is rewarding. Gunter Kaiser says:

"When we showed the final version to audiences of Swazi people, we could feel their involvement in the story as it unfolded before their eyes. It was their life and through their life God spoke to them. The Gospel of Christ had become their very own: It was Swazi. For this we give thanks to God."

THE WMS AT WORK

Edmonton Presbyterial

An opening devotional "How Faith Grows" set the pace for the Annual Meeting with the theme "Lord I believe, help Thou my unbelief." After a dinner at the Edmonton gathering, Rev. Dorcas Gordon of St. Albert spoke.

Superior Presbyterial

The 59th Annual Meeting was held in Thunder Bay during which India was featured through the film "The Cross in the Lotus", the presentation of guests Mr. and Mrs. Malcolm Swing, and CGIT who performed the Sari Dance. Plans are in the offing for an overnight meeting to replace the usual fall rally.

Calgary Presbyterial

Four women elders, Miss Margaret Alexander, Mrs. J. Enns, Mrs. A. Stephen and Mrs. Lexie Tait, assisted Rev. C. A. Scott during the Communion Service held at the Annual Meeting. A worship service was conducted by the C.G.I.T. group of Chalmers Church during a morning session. A panel composed of Miss Mollie Harback, Mrs. C. Doka and Miss Ruby Walker pointed out some of the problems and accomplishments of earlier years and compared them with situations of today, accomplished by the use of Glad Tidings from as far back as 1929.

Kingston

Each year at St. Andrew's, the WMS, CGIT and Explorers get together for a Family Night, a time when the "generation gap" disappears. The fare for the evening is conversation, awards, program . . . and good food. This year music and the sari dance were highlights of the event.

Quebec

Recognition for nearly fifty years of service was given to Miss Lillian Murdoch by the presentation of a leather bound Bible. Elgin Session made the presentation for the Secretary-Treasurer of Elgin Church, Quebec.

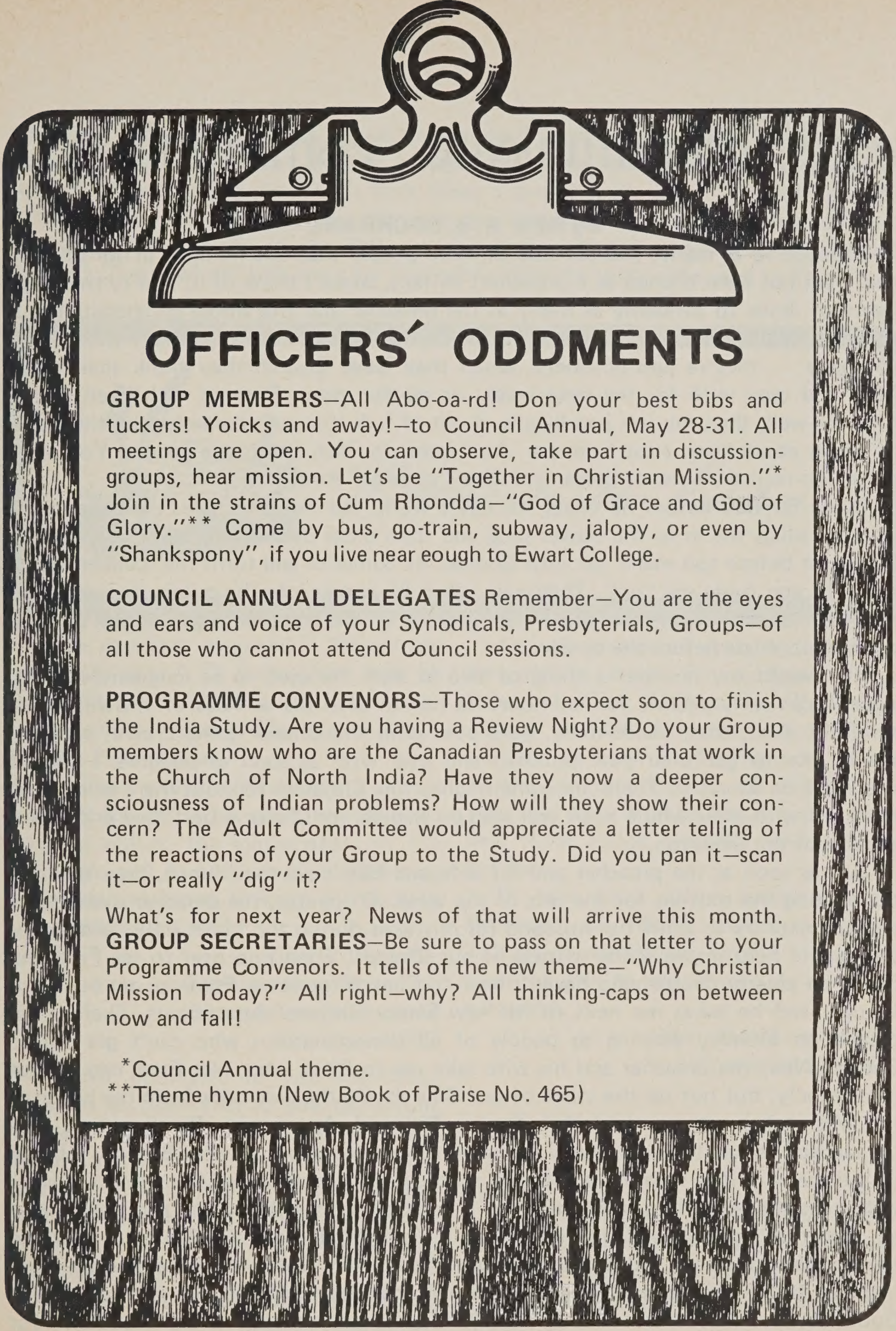
Chatham Presbyterial

A trip to India for the 75th Jubilee Celebrations was the recognition given to Miss Isobel McConnell by the Laura K. Pelton Auxiliary, Windsor. The gesture was in appreciation of the many years of service Miss McConnell devoted to the Bhil Field in hospitals and mobile Clinics. On hearing this news, the Presbyterial and other auxiliaries made contributions.

A new method for providing information and solving problems proved beneficial at the Presbyterial meeting with a panel on the duties of Presbyterial Officers.

Idea Grab Bag

Hamilton and London Synodical have shared with Glad Tidings Offices their ideas for using our magazine. Supplementing study material is a means of using Glad Tidings by a number of Auxiliaries; others review it at the monthly meeting; another found a quiz on a current issue helpful in stimulating interest; one group used it at the roll call. Promotion ideas include posting articles on church bulletin boards, giving copies to non-subscribers, placing subscriptions in nursing homes and advertising the magazine in bulletins and newsletters. One lady tells us her children use it in planning youth groups.



OFFICERS´ ODDMENTS

GROUP MEMBERS—All Abo-oa-rd! Don your best bibs and tuckers! Yoicks and away!—to Council Annual, May 28-31. All meetings are open. You can observe, take part in discussion-groups, hear mission. Let's be "Together in Christian Mission."* Join in the strains of Cum Rhondda—"God of Grace and God of Glory."** Come by bus, go-train, subway, jalopy, or even by "Shankspony", if you live near eough to Ewart College.

COUNCIL ANNUAL DELEGATES Remember—You are the eyes and ears and voice of your Synodicals, Presbyterials, Groups—of all those who cannot attend Council sessions.

PROGRAMME CONVENORS—Those who expect soon to finish the India Study. Are you having a Review Night? Do your Group members know who are the Canadian Presbyterians that work in the Church of North India? Have they now a deeper consciousness of Indian problems? How will they show their concern? The Adult Committee would appreciate a letter telling of the reactions of your Group to the Study. Did you pan it—scan it—or really "dig" it?

What's for next year? News of that will arrive this month. **GROUP SECRETARIES**—Be sure to pass on that letter to your Programme Convenors. It tells of the new theme—"Why Christian Mission Today?" All right—why? All thinking-caps on between now and fall!

*Council Annual theme.
**Theme hymn (New Book of Praise No. 465)

cate... communicate... communicate...

by REV. R. B. COCHRANE

I preach to as many, and sometimes more people than the minister in our Church, and I am not even trained as a preacher! In fact, when I think of it, I carry the Good News of Jesus to probably as many as the preacher and the whole congregation put together. You know, some people in our Church should have a contract with a wax company . . . they're pew-polishers! When they leave Church they think their job is done and over with for the next week, or maybe more. But not me! When I leave Church—well, then my job just begins. A lot of folk that call themselves by the Name of Christ could learn a lot from me. And some do. Yet, I'm just a gadget! You see, I am a tape-recorder—one of those neat little "cassette" kind.

Every Sunday before he starts his day's work, our minister takes me over to the Church, plugs me in to the power plug and then plugs in the wire from my speaker. Then just before too many get into Church, he comes in and turns the speaker switch to "off" and turns me "on". That way, when he comes into the pulpit, he just has to turn the speaker switch on and I start picking up the big pipe organ as the organist plays the prelude before the service.

I've taught my minister a thing or two as well. He used to be long-winded. But, since I can only record for an hour, he has to plan his services of worship more carefully. And, that, incidentally, goes over with the Church-going crowd, some of whom like to get their pew polished and over with as soon as possible. I guess I shouldn't be so catty! There are some mighty fine Christian folk out there who praise the Lord with their whole heart and who *do* witness for Christ as best they know how the rest of the week too.

Just as soon as the preacher and his wife and kids have their lunch, they send me out visiting the shut-ins for the rest of the week. Of course, the preacher's wife takes the opportunity to show her husband his mistakes during the lunch hour, and that is one way I help improve the witness of our Church! Then I go over to see Fred and Sadie, an elderly couple who haven't been to Church for years. Fred can get out a bit, though, and he takes me next to the new Senior Citizens' Apartments. There, I get played on Monday evening to people of all denominations who can't get out to Church. Next the preacher and his wife take me to Ross, who, like Fred, can get out occasionally, but not up the stairs of our Church. On the way back from the hospital, the Mrs. takes me to the other Senior Citizens' Apartment. By this time I've "preached" to nearly half as many as the preacher does in our service! But, my job still isn't done. Another stop-off is with Mel who is getting well on and has a bit of trouble with his sight. And then to Mamie who is crippled with arthritis and can't get out at all. And that's not all, not by a long shot! It's only Wednesday. On Thursday morning the preacher plugs me into the intercom in the Nursing Home for those who are quite helpless. It does my transistors good to know that those old folk are still hearing the Good News of the Saviour through me! Friday he takes me up to the Rest Home for the Aged where he rounds up about another twenty out of the eighty residents. Our preacher sure doesn't get a quarter of the community coming to his Church, but in that old folks community that's how many I preach to!!—I say "I", but I should probably give a little credit to the minister, the congregation, organist and choir.

But really, you should see how grateful some old folk are for even a "taped service". Today an old lady wept for joy just to hear the hymns she used to know!

Letters to the Editor

"An excellent magazine," "Much improved format," "I hope there will be more recipes." These were some comments at the Annual Meeting of Westminster Presbyterial.

As Corresponding Secretary it was a pleasure for me to be asked to convey to you, as editor, the appreciation of the members, and to wish you God's blessing on your endeavour to keep the Society informed by this media.

Ruth A. Yeandle,
Corresponding Secretary,
Westminster Presbyterial
Vancouver, B.C.

I must apologize to you for being negligent in conveying to you the action of our Committee of some time ago which asked me to commend Glad Tidings for the "ALIVE in this World" series of leaflets that you have been producing. I do so now with real enthusiasm . . .

R. Malcolm Ransom,
Mission Education,

Let me commend you for the excellent articles in the February and March issues of 'Glad Tidings' on 'Faith and Justice'. In view of the emphasis in March on '10 days for World development', these articles are very timely, and I hope and pray that we will all be stirred into a great deal more action than we have been in the past.

If you have extra copies of the February or March issues of 'Glad Tidings' I would be happy to receive some to give to people who do not now subscribe.

(Mrs.) Lorna van Mossel
Kitchener, Ontario.

Editor's Note:

It is hoped our readers will freely express their opinions, concerns and comments on our articles in Letters to the Editor. We would like to know what you think!

HEAR YE! HEAR YE!

C.G.I.T. It is alive and well and active in Toronto!

On February 10th, the C.G.I.T. of the City of Toronto fasted for 24 hours. The 350 participants embarked on the hunger vigil to raise money for a project in India. The girls took their sleeping bags to the 47 churches required to house them, and became involved in an educational program about world hunger. Oxfam provided the material provoking thought about hunger through films and simulated development games. Resource people were on hand, as well as speakers and those providing entertainment through crafts. Each girl being sponsored for the number of hours she fasted contributed the results to the total $5,000 realized. The following letters and poem from a group participating were forwarded to us by Jean Fairbrother, Chairman of Girls' Events Committee, for CGIT (Toronto Board).

POEM

Hungry people everywhere
Without a bite to eat and share
The scarcity of food and drink
Would make the fortunate people think
We have necessities of daily life
They know the pains of hunger and strife
Imagine all those hungry faces
Of the many races

Listen to the cries of hunger
Listen to the shouts of pain
Reach out to their sounding voices
So they may live again
We spend this day in understanding
Of the cries we hear
So the children of tomorrow
Know that someone cares

Hear the message that we sing
Accept the humble things we bring
We give you love we give you life
We give you freedom from your strife
No longer prisoners of the death
You are the children of the earth
And people in good will see
The reflections of reality

Dear Mrs. Fairbrother:

After settling down and putting everything in its place, two ladies showed us slides and a film about Botswana, Next, came the orange juice. After feeling more filled up we had a free period in which we were able to go for a walk, play soccer, read, played badminton, darts.

Following this, we sang some more songs and a lady originally from India showed us some dances. Then we talked in our groups. Had some more juice and sang songs.

During this, a reporter took some pictures of us with hungry looks!

After this you gave us a very nice talk about the other churches and a man from Uganda who is now living in Canada.

Then we had some orange juice. We all sat at tables and did arts and crafts. We then had a short vesper service.

Sincerely,
Agincourt Baptist Church

Dear Mrs. Fairbrother:

We are on our hunger vigil and I am very hungry.

The things that we have done today are singing, played games, learning about Botswana and seen films.

The most important part of the day for me was when the India dancer came and showed us the various hand signs and what they meant. Also she told us many things about her country and what she felt about our land.

Then we were served orange juice.

My feelings about this hunger vigil are strong because we all say that that's so bad how can we help. By going on the vigil we are helping and really feeling what it is like to be hungry.

Sincerely,
Knox United

Among the winners at the Kiwanis Music Festival, this CGIT choir is from ST. Andrew's Humber Heights Presbyterian Church. The group will participate in the May concert.

A section for CGIT choirs has been added to the Kiwanis Music Festival, Toronto. The girls from St. Andrew's Humber Heights Presbyterian Church are pictured, being among the winners of the competition. They secured third place in the competitions for two part singing, Westway United Church placing first, and Toronto Japanese United Church placing second.

Rev. Cullene McKechnie, Lyric Soprano, will be featured with the winning CGIT choirs at a benefit concert May 2nd. "A Night of Song" composed of folk songs, spirituals, show hits and operatic selections, will be held at the East York Library Auditorium.

A free-will offering at the concert will be donated to Toronto CGIT.

a small reflection

by agnes pierce

THOUGHTS ON MOTHER'S DAY

She gave the best years of her life
With joy for me,
And robbed herself with loving heart,
Unstintingly,
For me with willing hands she toiled from day to day,
For me she prayed when headstrong youth would have its way,
Her gentle arms my cradle once
Are weary now,
And time has set its seal of care upon her brow,
And I thought no other eyes than mine
Their meaning trace,
I read my history in the lines on her dear face,
And 'mid all gems, who showers gifts
As sunshine sands
I count her days as pearls that fall
From His kind hand.

The writer of this short poem is unknown but I am sure this is the language of many a heart who read these words. Some years ago I said good-bye to Mother. How thankful I was that God had helped me to be kind to her while I had her. One thing I will always remember was the family prayer time in our home when the Bible would be read and prayer made. Each child was remembered in prayer, especially those away from home. Long after I left home, I knew at 9 p.m. or near that time every night my name was upheld at the Throne of Grace. This was a source of strength to me, and it gave me a quiet confidence in God.

Think of such Mothers as Jochebed, Hannah, Susanna Wesley and the mother of Abraham Lincoln. Think of Monica whose brilliant, wayward son gave her constant concern and many burdens—yet she continued to believe and pray. She was disappointed almost to despair; but remember that in due time the young man was converted and became the Great Augustine. Commissioner Samuel Logan Brengle one of the writers, world travelers and teachers in The Salvation Army had a good Mother. When he was born she prayed "Oh God, I do not pray that my boy be great—but oh that he may be good." God answered her prayer and made him both great and good. His books are used in many of the Bible Colleges throughout the United States and Canada and other places in the World.

One poor woman recently sighed that she could not do much in church life because her large family kept her constantly employed. She said "I will only have a life of housework to show at the last." Hearing her remark her little daughter said "Why Mother, all of us children will stand up and tell what you have done for us—everything we will tell." I do not think God will want anything better than good Mothers in Heaven.

True, there is no greater or higher appointment on earth than the privilege of helping your family to God. Any Mother who helps children have high ideals, teaches devotion and brings up good citizens is doing a work greater than she realizes, and let her remember God is the bookkeeper.

Every Mother should try and make home the brightest and most attractive place on earth, and arrange for every child to be responsible for a limited amount of duties.

Allow your child to have some of his friends come to his home and table.

Let your child know that making a good strong character is more needed today (and always) in the world than making material advances and large sums of money.

Teach your child to have a box to put his tenth savings in for the church funds or missionary appeal. This helps him to grow up and feel it is part of his debts to be paid, even if it is only one cent at a time that he puts in.

I am very saddened today to hear of women who cry out for abortion on request. I question if they have a true mother's heart. The child that may be destroyed, if left to live, could be one of the world's most famous people—who knows? Maybe a great medical doctor or scientist or reformer for our times, or great preacher of the everlasting Word of the Lord. Yet they continue to want to commit murder. They forget that God will judge everyone according to their works when they stand before Him.

Babies are the purest, sweetest, loveliest part of all God's Creation. They look at you so trustingly. Let us remember "As our days so shall our strength be." God provides ways and strength for you to care for the small one if you daily ask Him.

Young women keep a pure conscience! Hate, prejudice, intolerance, violence are present everywhere and we as mothers must take the lead and be "Good Mothers" not merely painted mummies who are of no value.

The Statesman Gladstone was once asked what was the greatest need in England? and his answer was "Good Mothers." Well, then what is the second greatest need in England? and his answer was *"Good Mothers."* What then is the third? *"Good Mothers"* said Gladstone once again.

I'm sure all of us who are mothers have known times in our own lives when we feel we could have done better or should have acted differently when some strain regarding the child faced us, but our defeats have helped us to rise up again stronger after we have asked God to make us stronger to face the problems that arise. Ask God to help you and remember you when you are tried (as many of you can be indeed with the teenager today). But let us also remember that they too are perplexed or frustrated by things blasted against God through the media and by teachers in universities and schools ofttimes. We have lived long enough to have full assurance of Hope, full assurance of Faith, and we press towards the prize of the high calling of God in Christ Jesus our Lord.

SYNODICAL GIVINGS

January - - - - - - - - - March 1973

OBJECTIVE		1972	1973
139,970.00	Hamilton and London	16,404.00	18,465.00
146,920.00	Toronto and Kingston	11.600.00	10,600.00
21,125.00	British Columbia	-0-	1,092.00
72,935.00	Quebec and Eastern Ontario	6,981.00	4,390.00
21,610.00	Alberta	991.00	-0-
11,710.00	Saskatchewan	394.00	994.00
17, 165.00	Manitoba and N.W. Ontario	781.00	1,211.00
$431,435.00		$37,151.00	$36.752.00

The Gospel In Living Chinese

Hong Kong (EP)–The Gospel of John in "living Chinese" will be released in May–the first of a complete New Testament translation aimed at making the Word of God meaningful to the present generation of Chinese-speaking people.

The version, published jointly by Asian Outreach and Living Bibles International, leaps over the 60 years that have elapsed since the last complete Bible translation in Chinese was issued, according to the publishers.

Because of "significant differences" in reaching mainland Chinese as compared with reaching other Chinese-speaking people, this living language translation will be released under two separate publishing programs.

A spokesman for the joint effort said only a trickle of Bibles is currently going into Red China but the project is going ahead with the expectation that doors for Scripture distribution among China's 800 million people will soon be open wide.

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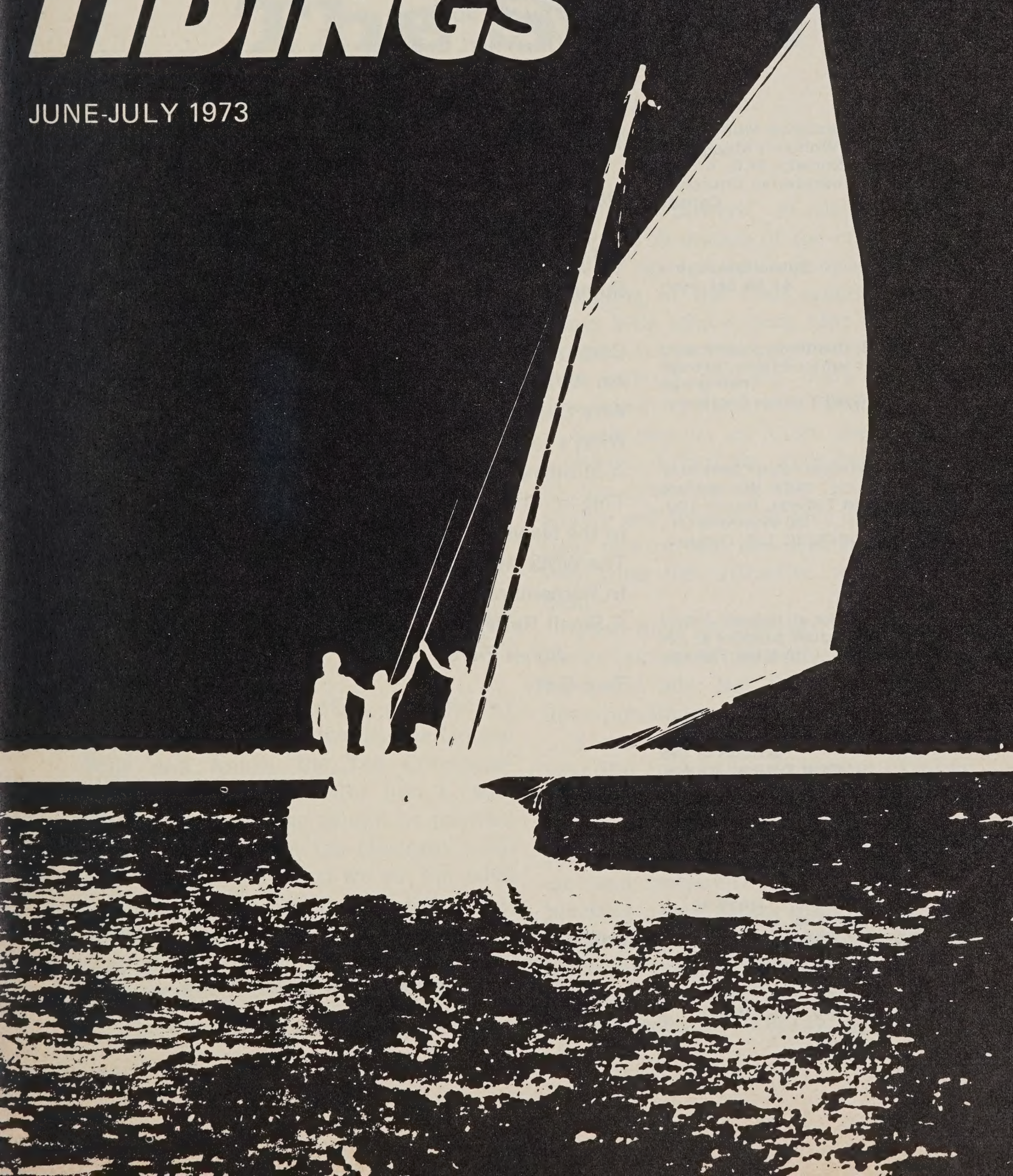
GLAD TIDINGS

JUNE-JULY 1973



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Editor
Laura M. Plummer

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Moved By The Spirit

by DR. ALBERT E. BAILEY

Saying, "that is a boat" can mean many things. So can "I am a Christian". And reflecting on classes of boats can be very suggestive of differing styles of Christian living.

There are row-boats and canoes for example. Unless you are drifting with a stream or current, the only way to make progress with them is by muscle and sweat–your own efforts. For most, that means staying near the shore avoiding strong currents, high waves and rapids. Your own powers have to be able to match the forces that threaten the boat. Distance is limited by your energies. But it is amazing what *can* be accomplished in your own strength.

So there are Christians who live by their own efforts. "I live by the Golden Rule and follow the Ten Commandments." "I always do the best I can." They know that one cannot be justified by the works of the law (Romans 3:20) and that it is not what we do, but what we receive from God in faith that brings salvation (Ephesians 2:8,9). But having trusted in the grace of God for salvation they are still living row-boat lives.

The Christian life is *against* stream and tide. The "powers" of the world are under the dominion of the evil one. The curse of sin and death is upon all flesh. Struggling in the flesh against the tide brings little achievement. One tires in the struggle. It becomes easy to drift with the tide without realizing one's course is determined by the stream of society.

Such persons are often overcome by problems, difficulties, trials, being limited to the resources of the flesh. Lacking vitality and strength to face the tide they float downstream like dead fish. Perhaps very good fish–attractive, religious. But dead.

Then there are sailboats. These harness forces outside of themselves to challenge wave and tide. But they are dependent upon prevailing winds.

Last summer I watched some of these beautiful craft trying to get out of a bay through a gap to the lee of an island. How the crews laboriously tacked one way and then another trying to catch each gasp of air and manoeuvre past the island blocking the wind from them. An exhilarating challenge. And thrilling to catch the full gust when once the gap was navigated. But what efforts spent for so long on such little headway!

Towards the end of the afternoon a friend took me sailing. From the windward side of the island we went flying on our way. What fun! But soon the wind had had enough for the day and went to bed. We were left to drift. Our paddles made little difference, but a light, portable "safety" motor hooked to a battery saved us weary backs and anxious hours. There are devout Christians who look to God to help them (notice it is still "them" doing the job, looking for a little outside help). But so often they are at the mercy of prevailing winds of opinion. First they tack one way, then another. James said "a double-minded man is unstable in all his ways" (James 1:8). Such a person can be very undependable, sometimes two-faced. When a fresh breeze is up they are going one way. When the wind falls they are not so certain. Lots of activity–but going nowhere. Facing problems and cares with good heart and hope when the winds are favourable, a shift in the wind often leaves this person becalmed and helpless.

Then there are power boats, equipped with steam, electric or oil-driven engines–a power *within.* However strong the tide, whatever winds prevail, these craft go straight about their business following the charted course to the desired goal.

There are Christians energized by a power within which is not of their own making. They are indwelt by the spirit of God. These do not drift with the crowd, float with society, struggling to be "good" and to win God's approval and still get the most out of death.

These don't change with the changing winds. Their convictions are of God and are held with assurance (not without doubt, but with assurance). They face the storms and problems of life with faith and courage in the certainty of His faithfulness. The cares, sorrows and conflicts of life sweep over them, but the grace-driven "engine" within moves them on toward an eternal goal.

But what is the goal?

Some would say personal salvation, and see this as protection from the stresses and strains of living. But salvation is not an end in itself. It is a by-product of being in the Kingdom of God, which involves being ruled by the spirit of God. Jesus warned that making salvation a priority would result in losing our life and that being in the Kingdom involved suffering for righteousness' sake (Mark 8:34 to 9:1).

Nor can it be some program of study or of outreach or of social action. Worthy and necessary as these are they can become the new sacrifices of the new covenant which we seek to offer unto God. "To obey is better than sacrifice" (I Samuel 15:22, see Matthew 7:21). The goal can not be attained other than being led by the spirit who empowers us regardless of where he might take us, knowing that thus we are part of the life of God whose spirit it is. It is knowing that during our earthly journey we are doing the will of our Father who is in Heaven so that His will may be done and His kingdom come on earth as it is in heaven.

It is coming to the end of our earthly pilgrimage knowing that the spirit who is empowering us conquers death and hell, binding us into Him who is life and love.

The Lord God omnipotent reigns!
He has given us His spirit.
Does He reign in you?

Here To Learn and Share-Overseas Students

More than 35,000 students from all over the world are presently studying in colleges, universities, technical schools, research institutes and hospitals across Canada.

With these students come the aspirations of some of the oldest and newest nations in the world. Yet each of these students is an individual with his own reasons for coming to Canada. They are certainly here to learn, but they also have a great deal to share with Canadians interested in getting to know them as persons.

Surely this is a challenge to local churches and individual Christians! Do we not believe that the Christian fellowship is one of giving and receiving, of acceptance and concern for all of God's people in this world he created? This concern can be expressed to those from overseas in our midst through our meeting them, accepting them, listening, understanding, sharing and praying. Our witness to God's Spirit working in our lives can be made through our conversation, our attitudes towards other people, our response to crucial issues in the world, the way we meet our daily problems–the way we live our faith.

St. Andrew's Presbyterian Church in Sherbrooke–Lennoxville, Quebec provides an interesting example of what can develop out of a sense of outreach to the student community on the part of concerned Christians. In 1971 the Rev. Donald Campbell after speaking with overseas students and university officials to ascertain their needs set up an Overseas Student Services committee. Mrs. Annie Imperial, a member of the congregation originally from the Philippines, was appointed Community Co-ordinator. This committee has since developed to include other persons in the Sherbrooke community.

Overseas students from the Universite de Sherbrooke, Bishop's University and two community colleges in the area have shown great interest in opportunities offered by the Overseas Student Services to meet people in the community. This past fall, St. Andrew's, with community help, hosted for the second time a "Welcome to Canada Night" for the students. The bilingual get-together featuring displays, music, dances, skits, films, conversation and food, reflecting various aspects of Canadian culture, has met with an enthusiastic response from the students.

A host family program was set up by Mrs. Imperial and her committee to provide opportunities for a more personal involvement between students and Canadians. Over seventy families have indicated a wish to take part in this kind of program. The following article was written by one of the Canadians who made friends with some students in this way.

by MARIE BURNS

When Jules Verne's hero completed his tour around the world in eighty days he astounded his disbelieving colleagues and established a fresh precedent. We in the Seventies flit from continent to continent in a matter of hours and accept this feat matter of factly. Still people today, as in Verne's day, feel strongly the pang of loneliness, the need to communicate.

I live in a small community where each neighbour knows the other and views the affairs of others with compassion and interest. Wide horizons do not depend on one's physical location. With today's improved methods of disseminating information we are far more apt to be made aware of needs that exist at great distances as well as those near at hand.

Through the means of radio broadcasting I was made aware of the Overseas Students' Service's freshly initiated program and felt a desire to be a help; and in this I had my husband's cooperation. It has been our goal together over the years to open our home to guests in a gesture of friendliness.

We were a bit slow in taking the initiative during the past season but when we extended our invitation to two students, one from Ghana and the other from Jamaica, the response was spontaneous and ready, and accepted with the

Students and co-ordinator Mrs. Annie Imperial attend "Welcome to Canada" night.

enthusiasm of youth. The young man was studying for his Ph.D. and is at present teaching in the U.S., having previously lectured on African literature at the University of Sherbrooke.

The other guest we were privileged to meet was a popular girl at Bishop's University, having been chosen carnival queen of the past season. This young person was interested in drama and hoped to obtain a scholarship to continue her studies in France. We hope to continue our correspondence. We feel that in spite of our short encounter we have formed a bond of friendship, the quality of which only the future will prove.

We have endeavoured to be "just ourselves" with our new friends, free from pretense, undue formality. Above all, we tried to anticipate what their reactions would be to any subject discussed and refrained from inquisitiveness, sensing that each person has his own private sanctuary which will not be invaded except at the invader's loss. These young people were warm humans. They, of their own accord, were highly communicative and easy to get to know.

It is hard to assess what all has been accomplished, but this much is sure: our contact with them was a successful time of cultural interchange with a homey aspect. The years will reveal in continued communication the results for both them and us. Personally, I benefitted from these times together far more perhaps than they have. I should like to ask their candid opinion of how they feel about it.

This year we have welcomed two young men from the continent of Africa. They speak French, that being the official language of their respective countries. They are anxious to learn English. Do we have fun expressing our thoughts with the aid of an English-French dictionary! We hope to bring them home for Christmas. By then we will all have added lots of new words to our vocabularies.

Those who take part in this program of "making friends" and "being friends" are in a real sense ambassadors of their country. It takes no stretch of the imagination to be aware of the high possibility that many of these visiting students are future leaders of the countries they represent. Perhaps most will occupy positions of importance in their homeland. How we project the image of our country and her people will make lasting impressions and will positively influence their attitudes towards the land that has hosted them.

On the spiritual and altruistic side there remains to be said that my personal objective is to obey what I sincerely believe: that is the words of Christ, who said "I was a Stranger and ye took me in . . . and inasmuch as ye have done it to one of the least of these ye have done it unto Me".

Furthermore, the Book of Hebrews enjoins us "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It is a pleasure to entertain our "angels" whether they come in ebony, ivory, alabaster, or any other hue of God's wonderful making.

If you or others in your congregation are interested in meeting overseas students you can write for suggestions and helpful material to:

Miss Patricia Hanna, Director
Service for Overseas Students
50 Wynford Dr.,
Don Mills, M3C 1J7, Ont.

The Future Of Missions In India

BY REV. L. de GROOT

How long will we be able to continue to do missionary work in India? Is the Indian government likely to come down with regulations which will be so restrictive that, to all intents and purposes, "missions" will be finished in India?

These are questions frequently asked and questions which give serious concern to all who are concerned with the proclamation of the Gospel in India. No one who has seen India at first hand can doubt the continuing need for support to the Churches in India, both by personnel and finances. We must give that support for we stand under the commission of Christ to preach the Gospel to all nations.

It is already a fact that it is practically impossible to get evangelistic missionaries into India, although occasionally one gets in. How much further will restrictive measures be extended in the near future?

At the moment the consensus seems to be that the freedom of religion article in the Constitution of India will be protected and adhered to as far as the national government is concerned. In December 1972, Mrs. Gandhi delivered an address in which she stated that Christianity is not a religion foreign to India, but can be said to be indigenous in every sense of that word. She pointed out that Christianity was firmly rooted in India long before it came to North America. She pointed to the Mar Thomas Church of South India, dating back to the first century, as proof of this.

India however, has problems of government similar to those we have in Canada. All of us know the problems which arise in Canada from time to time regarding the rights and authority of provincial and federal governments. In India there are similar questions regarding the powers of the central government and the governments of the various states making up India. Some of these States have passed legislation which is very restrictive regarding conversion from one religion to another. Heavy fines and imprisonment may result from non-observance of these restrictions.

To say the least, the Christian Church is intimidated by this kind of legislation. These laws and their validity cannot be challenged in the courts until charges have been laid and arrests have been made. This matter came to a head in Orissa State where prosecution had occurred under the restrictive laws of that State. The validity of these laws was challenged in the courts of the State and in November, 1972, the High Court of Orissa State handed down a significant judgment. The Court delcared that Article 25 of the Constitution of India guaranteed freedom of religion to every one. The judgment then went on to say that since propagation of the faith and conversion are an integral part of the Christian faith, the only lawful restriction which can be placed on the Christian Church is the forbidding of the use of force and fraud.

There is little doubt that eventually this matter will come before the Supreme Court of India for decision. Certain religious forces are not likely to accept this interpretation without struggle.

It is of interest to note that the Christian religion is not the only religion which feels threatened at the moment; the Muslims of India feel the same threat. Hinduism is the force behind the restrictive legislation passed by the various states.

The destruction of the Christian Church is Isaghar, just outside Jhansi, by a bomb explosion in January of this year, is thought by many to have religious significance.

All this places the Christian Church in India in a situation parallel to that of the Church in the first century. This is a matter of serious concern to everyone interested in the proclamation of the Gospel in India. It also raises the question of strategy in the face of this situation.

The question of effective strategy cannot be fully discussed here. One aspect which is very clear, however, is that National leadership must be as fully developed as possible with the utmost speed. This must be one of the top priorities in strategy. Supporting churches abroad need to note this carefully.

What about missionaries to India in the next few years? Whatever the explanation for the present restrictions regarding missionaries entering India is, it is evident that, except for rare cases, the only new personnel admitted will be people in the educational and medical fields. Church leaders in India state that the teaching function of missionaries and their role in the development of National personnel is an essential requirement for the securing of entry visas. How much longer such personnel will be admitted no one knows.

The poverty of both India and of the Christian Church there has made financial support from abroad for educational institutions and hospitals essential in the past. In most cases such support is still required and most likely will be required in the future. Restrictions on the acceptance of such may well occur before too long.

There is another side which is clear to the visitor to India; the Church is there and it is alive and growing. When meeting the people of the Indian churches I became convinced that even if missionary help is cut off, and if persecution should come, they are ready to face it, and they are willing to pay the price of following Christ.

Rev. L. de Groot recently attended the Jubilee Celebrations in India. Mr. de Groot is Chairman of Board of World Mission.

modern pioneer

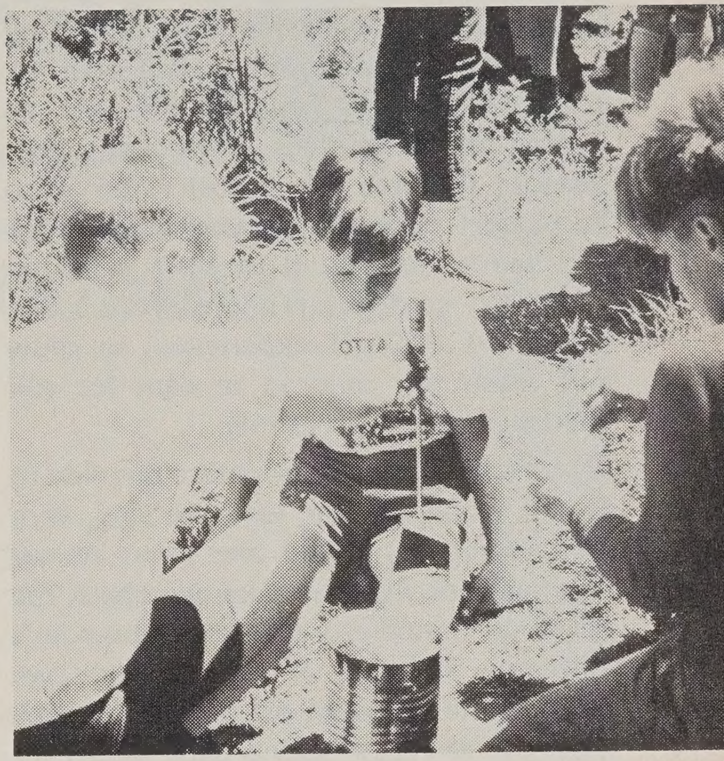
by SHIRLEY REED

The Presbyterian Church in Canada holds title to approximately two hundred and fifty acres of farmland, including buildings, which is located immediately northwest of the village of Crieff in Ontario. This property was bequeathed to the Church in 1950 by the late Colonel J. B. MacLean. The land has rolling hills and dales. There are woodlots as well as open areas where a variety of small animals and birds can be found.

St. Andrew's Presbyterian in Guelph, Ontario, holds an annual Day Camp. In 1968 the camp was a pilot project with two other churches. We had two leaders and ten campers. Every year our camp has expanded, and in 1972 there were eighty-five campers, nine leaders and thirteen counsellors.

St. Andrew's Day Camp is unit camping. The entire camp is broken up into small units consisting of two leaders with eight to ten campers. Most of the activities in camp are planned and carried out by each unit—exploration, crafts, cooking, worship, games, singing, rest, etc. The unit has as its homebase a selected site which provides a certain amount of isolation from the other units. Unit activities are carried out there, or start there in the case of rambles or other trips.

Day camping is a wonderful experience for everyone. Children as young as eight years of age enjoy the days in the woods and nights asleep in their own beds. We enjoy campfire cooking without the worry of messing the kitchen floor. We explore and pioneer for eight days. We camp in an area where there are no buildings, no running water, just a well marked trail or primitive road. We prepare as explorers. We carry our equipment, food and water with us. The first day of camp is spent exploring the area carefully to choose a site that will be homebase for the duration of the camp. We build our home which consists of pitching a tent and preparing a fireplace for a most enjoyed function—cooking. We enjoy one luxury—a Johnny-on-the-Spot.



aspects of day camping

There are stone piles and fences, evidence that others were there before us, but the buildings in the camp area are gone and only a few lilacs remain to remind us of gardens from years ago. Because the area has almost returned to its natural state, the campers enjoy flora and fauna not found in their carefully cultivated gardens at home. This is the beauty of a Crieff experience, to show and teach the children to care for and cherish an area such as this.

A typical day begins with a bus ride to Crieff; while on our way we sing, very loud, camp songs old and new. As we approach the 401 overpass, we check the time and temperature on the Schneider's billboard. Arriving at the property we hop off the bus with our water jugs (the food for the day having gone ahead by car) and walk back into the woods to our homes. The children walk along discussing what they are going to cook for their dinner, the menu having been decided the day before. On occasion, we will see a hawk, an oriole or perhaps notice caterpillars on the milkweed. The opportunities for teaching are endless. We spend the day hiking, studying nature, playing games, studying the Bible, doing crafts, not to forget cooking and eating. With necessary plans made for tomorrow we close camp for the day and head for the bus stop at the main road, the hour being three thirty p.m. Singing again, we ride back to Guelph and the happy exhausted campers end the day which began at eight thirty that morning.

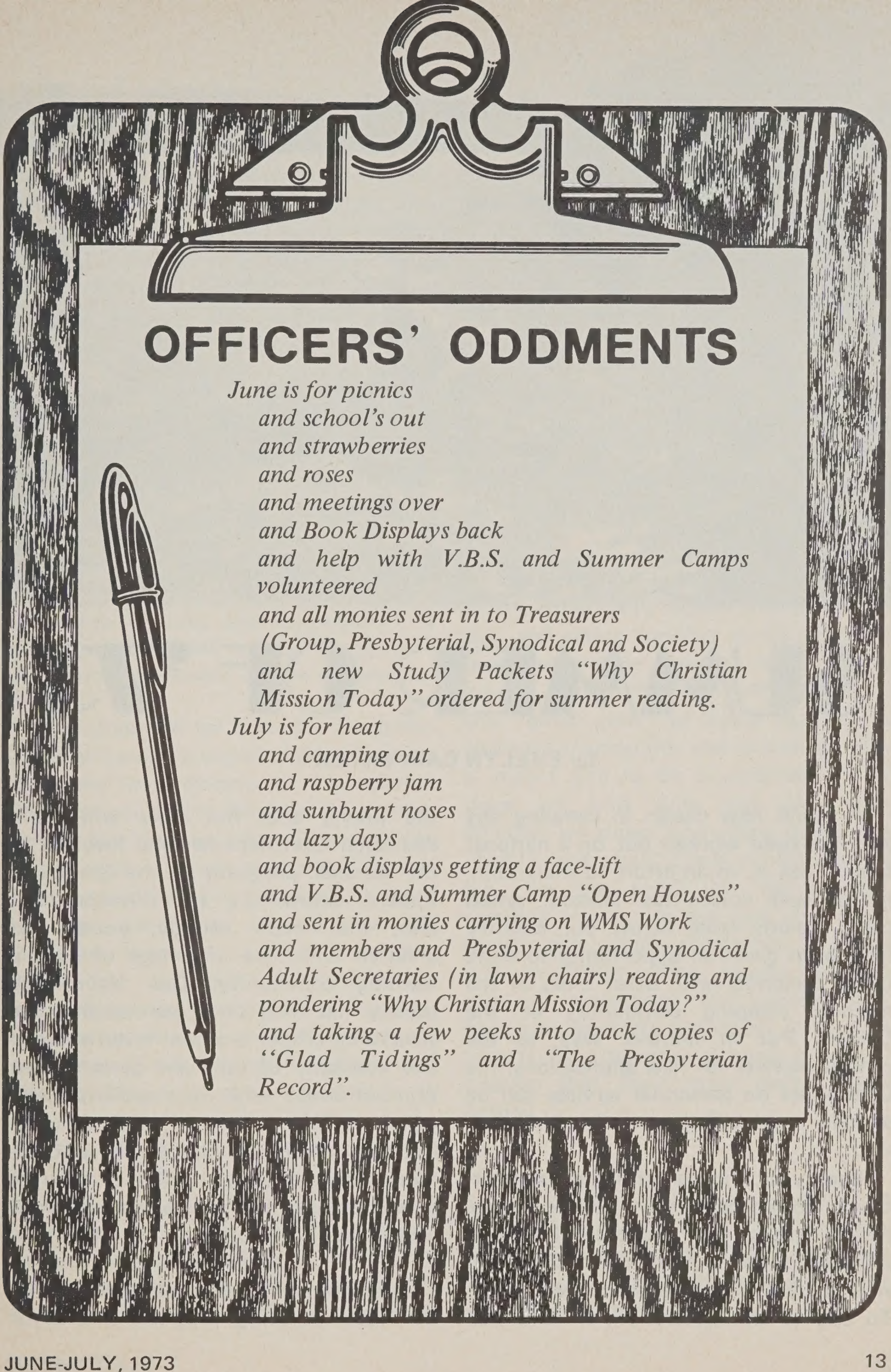
The camp in 1971 was planned around an international theme, each unit being a country. The camp director was U Thant with the central supply being the United Nations headquarters. The units decorated their sites according to their country. Japan had paper lanterns of various colours hanging in the trees, while Mexico included camp-cooked tortillas in their menu. Units also represented Holland, France, Trinidad and Italy.

The French unit was made up of boys and girls nine years of age. This unit planned a Bastille Day Celebration. So important were the plans that Robbie missed the bus! He had forgotten his "Napoleon" hat. Knowing he would miss the bus, he ran home. A willing father drove the happy camper to Crieff. He arrived shortly after the bus exclaiming he had his hat and was ready for the Revolution, as it was July 14th.

Not only did this unit learn about the French Revolution, so did the others. The French unit entertained every other unit during the day; French bread was on the menu and French games were played all day. The Frenchmen were a little weary on the 15th, but they had learned, taught, and had had so much fun the day before that they spent time recalling all the highlights of Bastille Day.

Day Camping is a learning experience in God's world. We are fortunate to have an area where children can go and explore for a few days.

Every child dreams plans for his own home and here is where he can carry out some of his ideas. The campers take great pride in their homes with lashed tables and benches. The younger campers are proud of their tents with their supplies carefully placed inside. The older boys pitch their tents while talking about how they would build a log cabin. Someday, remembering their days at Crieff, they might build that much dreamed and talked about log cabin.



OFFICERS' ODDMENTS

June is for picnics
and school's out
and strawberries
and roses
and meetings over
and Book Displays back
and help with V.B.S. and Summer Camps volunteered
and all monies sent in to Treasurers
(Group, Presbyterial, Synodical and Society)
and new Study Packets "Why Christian Mission Today" ordered for summer reading.
July is for heat
and camping out
and raspberry jam
and sunburnt noses
and lazy days
and book displays getting a face-lift
and V.B.S. and Summer Camp "Open Houses"
and sent in monies carrying on WMS Work
and members and Presbyterial and Synodical Adult Secretaries (in lawn chairs) reading and pondering "Why Christian Mission Today?"
and taking a few peeks into back copies of "Glad Tidings" and "The Presbyterian Record".

SUMMER OF '73

by EVELYN CARPENTER

A brand new design in camping this year has been worked out on a national basis. That is, in an effort to share competent and committed leaders, synod camp boards from across our country have been given an opportunity to share camp personnel with other areas of the national camping community of the Church. Put in another way, as the central receiver for new applications, the Committee on personnel services can be of help in providing resources in leadership.

Each year, throughout the whole year, camp committees are pooling more people, plans, and prospects for what promises to be a program enriched and vital to individual growth and experience. To add to the alliteration, there is also the prayer that not only will more dedicated Christians become involved in the summer programs of the Church as leaders, counsellors, and directors, but also, that more parents, youth and children will take advantage of such a learning community. Our fast-moving society has long since learned that unstructured leisure is a poor if not destructive economy of time and personalities. Without doubt, with the popular acclaim which has placed such an emphasis upon out-door creativity, the Christian community cannot be far behind, and in fact is well equipped to take advantage of all that nature has to offer.

Another new and exciting feature of the total camping program is that of canoemanship and out-tripping as made possible by the lake and river systems of Ontario's Muskokas. Perhaps there are other geographical areas within the camping network of the Church that can soon share in this pioneering effort. There is nothing quite so "wonder-ful" as setting out with several canoes and a dozen people, still somewhat strange to one another, for a five-day or ten-day trip to participate in a miracle. Yes, in part, the miracle is that already new but trained canoeists have "shot" rapids, that what resembles meals have been prepared and cooked on open fires, and that people did sleep with orchestras of mosquitoes outside the not-always-mosquitoe-proof tents. The greater miracle is that a fellowship of song and comradeship, if not also saints and cooks, "happened" out there somewhere on the whirlpools.

The challenge for a totally integrated Christian camping experience has become more and more evident for a completed Christian education. What has the camper on the Maritime beaches to do with the townspeople? What has the lake-side camper to do with prairie living? Or, what has the out-tripper on the beautiful Muskoka River to do with the city dweller? As campers in one of the various and always beautiful out-door living communities, what do these individuals bring with them in order to enrich others, and what can they take home with them?

They go home with black-fly bites to be sure (if they are early campers in Ontario). But also, they go home with much deeper and longer lasting effects: an open awareness of strangers who have become friends; a care for unloved people who have become loved and who may have loved a little in return; a curiosity, if not a commitment, to that Man of Nazareth who also loved being on the lake, He who once fell asleep in the stern of a fisherman's boat. The problem and challenge to the Christian community of parents and campers is to be able to transfer these small-unit experiences to the large-unit communities of the towns and cities. The total camping program however enriched, is somewhat thwarted if the campers and counsellors cannot communicate the "family and freedom" experiences of camp life to their congregations and societies from which they have come.

Jesus did not limit the high moments of His community experiences of fellowship and eating together to the hills and shores where He loved to teach and to preach. Neither can we! The intenseness and "good news" of living together in covenant community and in summer togs is meant also to be experienced where there are knit suits and print ties. Whether we direct home-base operations "before and after" camp, or whether we are "on the spot" for the summer camping season, we are part of a much greater plan which commands us to be one in Christ. Who knows, perhaps camping experience this summer may help even brothers and sisters to become friends living together at home in a community that they never really "saw" before.

The address to consult regarding the new design of camping is The Committee on Personnel Services, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario.

COME, LIVE WITH US

Do you remember an old T.V. show "Room for one more"? Well, real live sequences of that are unfolding in a home in Don Mills. The people are Ian and Eleanor MacNaughtan, and Eleanor deserves a bouquet for her expression of the true spirit of a mother.

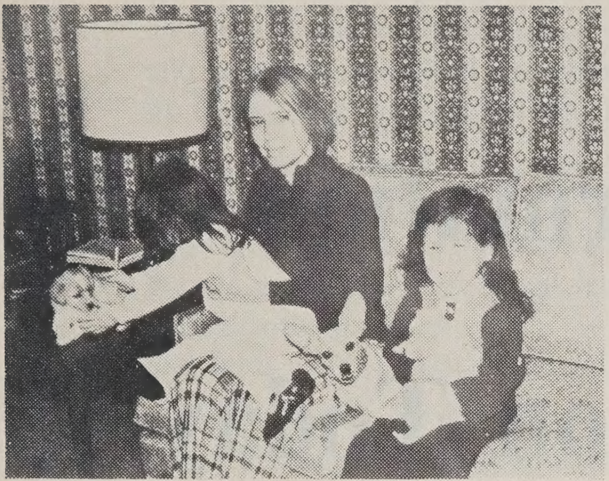
The MacNaughtans have six children of their own, so it couldn't have been lack of excitement in the household that prompted them to provide a home for nine foster children. But, over the last two years, they have given of themselves in this way to better the lives of these youngsters.

Of their own children aged five to twenty-one, some are adopted and it is this that prompted them to take more children into their home. *I say* they give of themselves . . . *they don't.* Mrs. McNaughtan only talks about the rewarding experience of having these children live with them. She considers it a kind of "second career".

With two active little girls waiting to go on a walk, but busy having fun with puppies scampering about, Mrs. McNaughtan demonstrated her skill with children that is probably the reason their home is classified as a "specialized home". She has previously been a nursery school teacher, and her husband, who just happens to like children as well, is interested in Scouts. In Metro Toronto, there are 35 such "specialized homes". Says Mrs. McNaughtan, "you have to be prepared to learn all the time." The children who come to such homes usually have a particular problem, either in health or emotionally. "They are always upset when they come," but she adds that the few months they are in a home makes a big difference in the children.

The MacNaughtans have had two babies, six pre-school children and one eight year old boy as foster children. She confides that they were only *really attached* to one baby although "we knew right along he would go". Their own children enjoy having the foster children come into their home, and actually play an important part in helping the children adjust. One of the boys will help fix a bike, or someone will take the children to a winter carnival. When a little girl arrived just before Christmas, quite unannounced, one of the older girls took it upon herself to make sure Christmas gifts were on hand in time for the excitement of Christmas morning.

Mrs. MacNaughton, who takes children through the Scarborough Children's Aid says "they are always looking for foster homes." Just now there is a particular need for homes for teenagers and pre-school children (there are even ads for foster parents on T.V. and in the papers).



Eleanor McNaughton with two of the children.

There is assistance for those who take children into their homes through the Foster Parents Association who have meetings once a month, meetings for the Specialized Home Parents where speakers gear material for those caring for emotionally disturbed children, and a home care program when workers come in to work with babies. And for the children, there is a supply of toys.

Every effort is made to match children to homes. The limit of children in a home at one time depends on each particular circumstance. If a child has serious emotional problems, it is likely there will be just the one child in a home. The parents are able to specify the type of child they want.

There are awards for foster parents, such as The Ten Year Award. That such an Award exists underlines the reward of having children in the home.

Adoption lists are long at the present time. Mrs. McNaughtan points out that this is because people want babies. There are a great many older children available now, and quite a few of them have handicaps. A recent trend is for unmarried mothers to keep their babies, only to discover after several months that this shouldn't have been done. By then the baby is badly upset because too many people have been looking after the infant. When this happens, it becomes increasingly difficult to place the child, and that is why there are now great numbers of pre-school children in foster homes.

The children the MacNaughtans have had—except for one—aren't children waiting for adoption. They are in foster homes for a period when they can't be with their parents. One child returned to them after going home, because things didn't work out, and the mother volunteered the child for the child's sake. They also had one baby who had been terribly neglected, but Mrs. McNaughtan says the parents were just too young and didn't know how to care for her. The baby, eight months old, was at the ten-week stage. She was with them for four months and developed amazingly with the proper care.

Another boy is recalled. He wanted to eat all the time, and was overweight. He couldn't play . . . he just didn't know how to play with boys. He soon learned to take his turn by the example of the MacNaughtan children, and eventually came to really like them. And so the stories go.

Foster children are cared for until they are eighteen, although if they are taking a course or in university, this will be extended to twenty-one.

Some remain to board in these homes after they are no longer under the care of Children's Aid. That kind of suggests what it's all about . . . providing a home in which a child enjoys living. lmp

An Affirmation On Salvation Today

Last month's Glad Tidings carried an article by Dr. E. H. Johnson about the Conference on Salvation Today which was held in Bangkok, Thailand, December 29, 1972 to January 12, 1973. This month we reproduce an important statement which came from the Conference.

The Conference was held under the auspices of the Commission on World Mission and Evangelism of the World Council of Churches. It was the latest in a series of world conferences on mission, the last of which was in Mexico City in 1963.

Dr. Johnson was one of six Canadians at Bangkok. The others were: The Most Rev. R. S. Dean, Archbishop of Cariboo, The Anglican Church of Canada; Dr. G. W. Legge, Secretary for Africa, Latin America and the Caribbean, Division of World Outreach, The United Church of Canada; Dr. T. E. F. Honey, General Secretary, The Canadian Council of Churches; Miss Rebecca Voigts, of Winnipeg, Manitoba, Student in Theology at Waterloo Lutheran Seminary, Waterloo, Ontario; and Miss Imogene Walker, a Toronto teacher who presented an action report on the Bloor-Spadina Inter-Church Council.

The following statement was developed by one of the Bible Study groups at Bangkok and subsequently adopted by the whole Assembly. Its importance lies in the fact that it grew out of an intense dialogue between certain members of the group who stood in the "conservative evangelical" tradition and others of a more "liberal" persuasion. It thus represents something of an ecumenical consensus on the meaning of Salvation Today.

As we have met together in this fellowship,
we have experienced the joy of the living Christ
and have been renewed and challenged
by the mutual faith one of another.

We have been deeply conscious of our failures
in obedience to our Lord
and our blindness to the ways he sets before us.
We are moved by a profound feeling of penitence
which boths pains us
and frees us for Christ's renewal.

Over and above our distress
at the problems and perplexities of the world,
and our confusion about the structures and role of the church
we see the shining of the Light
which no darkness can quench.

With gratitude and joy we affirm again
our confidence in the sufficiency of our crucified and risen Lord.
We know him as the one who is, who was and who is to come,
the sovereign Lord of all.

To the individual he comes with power
to liberate him from every evil and sin,
from every power in heaven and earth,
and from every threat of life or death.

To the world he comes as the Lord of the universe,
with deep compassion for the poor and the hungry,
to liberate the powerless and the oppressed.
To the powerful and the oppressors he comes
in judgment and mercy.

We see God at work today
both within the church and beyond the church
towards the achievement of his purpose
that justice might shine on every nation.

He calls His church to be part of his saving activity
both in calling men to decisive personal response to His Lordship
and in unequivocal commitment to the movements and works
by which all men may know justice
and have opportunity to be fully human.

In joyous trust in Christ's power and victory
we can live with freedom and hope
whatever the present may be.

The Lord is at hand.

"Why Christian Mission today? Some find the question so overwhelming as to be meaningless; others parrot trite answers; still others couldn't care less. Most Christians are only beginning to be aware that we are asking an old question in an entirely new context. Life is a whole new ball game, in which the rules and practices of the old game no longer apply.

The question of mission today is basically the question of what it means to be the people of God in a time when the life and problems of people in one area are vitally affected by, and in turn affect, the lives and problems of people in every other area. The whole inhabited earth has become one community, and we have barely begun both to sense this and to consider its profound implications for mankind.

Confronted by the new realities of a single world community, we need to examine rigorously the attitudes and structures that have marked the church's mission in the past. Modern technology has tied us together inseparably. It has brought about tremendous problems, changing every area of life more rapidly than many can believe, much less cope with. Yet at the same time it has created endless new possibilities, new resources, if only we can learn to take advantage of them fully." (—from Forecast)

The programme packets for 1973-74 are planned to help people of all ages explore the possibilities.

WHY CHRISTI

For *Adult Groups* there is the packet containing the book **For a Time Like This** by E. H. Johnson which arose "out of an urgent need to know afresh the meaning of Christian Mission in our time". It deals with the realities of the 70's, salvation, and with human development as well as witnessing through dialogue with men of other faiths. Also in the packet are suggestions for six sessions based on the book, plus three mimeographed outlines entitled, **To Tell What Truth, Salvation Is,** and **Groups in Action.** (a plan for including the congregation in Mission interpretation). Price $2.25.

Some Adult Groups which enjoy an experience centred approach will be interested in **Mission Impossible—Unless** by Cyril Powles and Rob Nelson. This packet helps people to discover how mission has changed. The packet contains sufficient material for six to eight people plus a

CYRIL POWLES
ROB NELSON
MI
IM

for a time like this
E.H.JOHNSON

leader. It is designed to enable a group to complete three experiences in five two-hour sessions. A group having a shorter time for a session will need to adapt the material. Price $2.95.

For *Teenage Groups,* the packet contains the book of stories entitled **They Lived Their Love** by Lulu Hathaway and Margaret Heppe. The title is descriptive of the people in the stories. The Programme suggestions for five meetings will help group members to think of what "Mission" means and to explore the various ways in which they and others share in Mission. Price $2.25.

MISSION TODAY?

N
IBLE
unless
six times true
MAE HURLEY ASHWORTH

For *Explorer Groups* the packet contains a reading book—**Six Times True** by Mae Hurley Ashworth. The name of this book is very discriptive as the book contains six stories and all are true stories. It introduces the boys and girls to four Bible characters, one story about the past and three present day stories.

Also included is a Junior Guide with plans for nine expeditions. The terms used are related to space travel which should have appeal to both boys and girls. There are activities which may be completed in one expedition as well as a carry-over project of writing in the Junior Astronaut Journal. Each expedition includes a planned service of worship.

Supplementary material including the Learning-Giving Emphasis on an area of work among children in Taiwan will be included in both packets. Price $2.50.

For *Children of the Church Groups* this packet contains a reading book — **George and the Chinese Lady** by Myra Scovel. George and the Chinese Lady is a family story including the joys and difficulties that go with family living. Woven throughout the book are the experiences of the Chinese Lady and George as they are missionaries to each other and the way in which the church and community become involved in mission. As well one of the significant dimensions of this book is the meaning of prayer for children. Also included is a Primary Guide which includes ten session plans with suggestions for discussion, activities and services of worship. Price $2.50.

What's For Dinner?

There was certainly hustle and bustle, but with it was the happiness and enjoyment gained from doing a service for others. The place with all the action every day is St. Luke's Church, and the action is getting out meals for a hundred people.

Meals on Wheels has developed into quite a business in the last couple of years. At that time, it was individuals starting something on their own to meet a need, serving nutritious meals to elderly people who were unable to provide or prepare a well-balanced diet for themselves. It is now an incorporated body with 13 units in Metro Toronto, one of the many Canadian cities that now have such programs.

Sarah James, director of the program at St. Luke's, is employed by the church, and her work emphasis is in programs for senior citizens. The church is located in the "Jarvis Street Area", statistics indicating this area has the highest density of old people in Canada. In her Meals on Wheels schedules, she sees that the nearly 200 volunteers are organized so that the recipients do receive their meals every day. It takes nine teams to make the deliveries each noontime. A team is made up of a driver and a runner, some who offer time once a month, once a week or whenever they can. I went with the "Mr. and Mrs. John Newstead Team" on a day when Meals on Wheels turned out 105 meals. Mrs. Newstead is Secretary of The Women's Missionary Society, and is one of our many members across Canada involved in this.

The program is all volunteer, including the donations of money to keep it going. The units in the city have been working on government subsidization, but only three have managed to get help so far despite approved incorporation to make them eligible. At St. Luke's for example, it costs $15,000 per year now which is a long way from the days when they started with a budget of $300. Says Miss James, "It's a matter of finding money where you can." Co-ordinating the efforts are representatives from churches, the V.O.N., Public Health, and Family Service, and the person who really counts—the dietician from Wellesley Hospital. Miss James says "I can't speak too highly of the hospital." Back in the days when the project was starting it was Mrs. Bohene, dietician at that time, who really got behind the idea and pushed it, and because of the thrust of Wellesley Hospital, other hospitals in the city are also providing meals.

And just what is in those picnic baskets and insulated units? Meat (including roast beef, lamb, chicken, mock duck, meat loaf, corned beef), a variety in potatoes, vegetables, rolls, salad, soup and scrumptious looking dessert. It is provided to the senior citizens for 75c although it costs $1.20 to produce. "The quantity and variety is wonderful" says Miss James. The chef at the hospital even receives phone calls from satisfied customers. The quantity is such that the soup, salad and roll are sufficient for a second meal, which means the grocery bill is greatly reduced for the elderly who have tight budgets. The hospital is able to provide up to 100 meals in bulk which are then packaged at the Church. However, they were so generous with the supply that there was no problem whatsoever in serving five extra. Miss James also remarks that the kitchen staff at the hospital displays a great deal of interest in the project, and she appreciates the care and attention given.

Sarah James, director, preparing desserts for delivery.

Mrs. Newstead delivering dinner to one of her customers.

Before Meals on Wheels, there was a problem for Wellesley Hospital in that many senior citizens would be admitted for malnutrition, only to go home for a period of time, then be readmitted for the same malady. Meals on Wheels is one way to keep these people well and out of the hospital and allows them to stay in their own homes a little longer before entering a Nursing Home. There are a few meals served in the Church itself, and this is a time for fellowship when those who come are able to get away for a while from some pretty drab rooming houses. And there is one other valuable contribution of Meals on Wheels . . . that is for the volunteers. About 90% are retired, and this ongoing program meets their need. It is a fulfilling occupation. One lady 87 years old and going strong has never missed a day when it was her turn to drive.

Meals are delivered four days a week, and another volunteer, Ray Kane, drives every day, then goes to visit his customers if they are in hospital or just in need of a visit. Appreciation is shown in the little things . . . like the dish of candy at the door that is reserved for the visiting volunteers from Meals on Wheels. Other volunteers are Bishop and Mrs. Hunt who deliver twice a week. The husband and wife teams express enjoyment in sharing the job together.

The volunteers have in their supplies an emergency number to phone if they meet a circumstance that demands immediate attention. On the application form, the required information includes who to notify in case of illness, and it has been illness, or in two cases, death, that this information has been necessary. Miss James remarks on the excellent attention given by Public Health upon their recommendation.

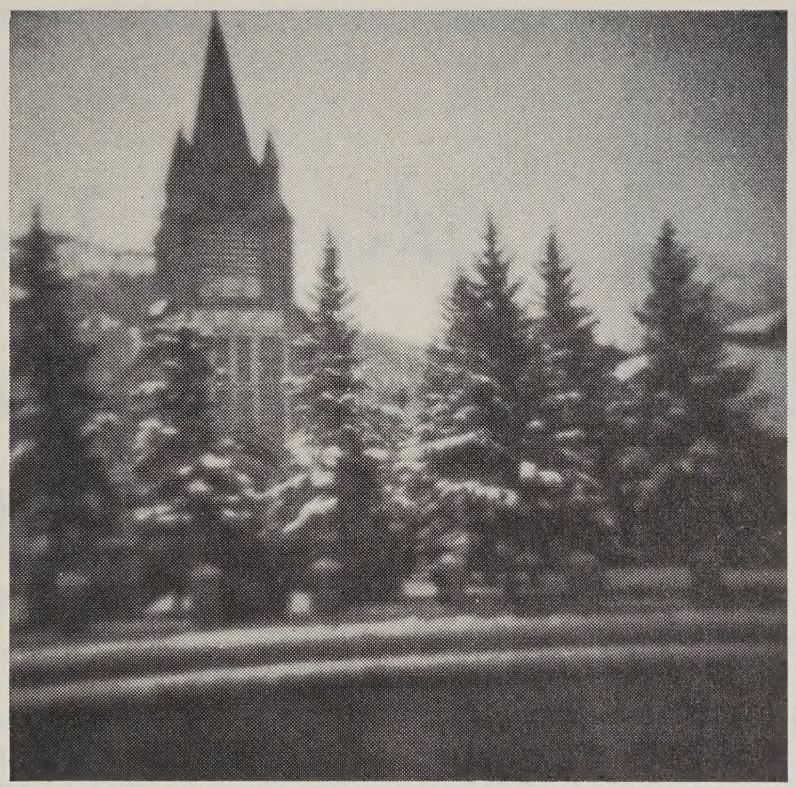
Public Health Nurses, ministers, doctors, friends, the V.O.N. all make recommendations for applications. In some cases, it has been young people with a broken leg or with an illness that need the meals temporarily.

Meals on Wheels is really in the business of providing meals, but it would seem the by-product is very close in importance. A friendly although brief, little visit each noon hour is most welcome in all the homes, and it's those little visits that make it worthwhile to the volunteers. lmp

A Ministry In The Mountains

St. Paul's Church, Banff nestled in the heart of the Canadian Rockies, surrounded by such renowned and majestic mountains as Rundle, Sulphur, Cascade, Norquay and Brewster, seeks to carry out a unique ministry during the summer months to the many thousands who visit Banff National Park. They come from all corners of the world, not only on vacation but also on courses organized by The Banff Centre and to the Festival of the Arts each August, similar to that held in Salzburg, also promoted by the Centre. Many also come as staff for the famous C.P.R. Hotels—Banff Springs and Chateau Lake Louise—in addition to the numerous motels and the federally operated camp-grounds such as at Two-Jack Lake and Tunnel Mountain.

The resident population of Banff is officially around 4,000 but during the peak holiday season (following Stampede week in Calgary) it has been estimated that this rises to about 50,000. Even during the winter months with the increased skiing facilities at Mount Norquay, Sunshine Village and Lake Louise, and Banff Springs Hotel which can accommodate at least 1,000 guests now being open year round, Banff is no longer a quiet mountain village, although always invigorating and soul refreshing.



Although St. Paul's has a small membership of 60, it has sought in various ways to meet the challenge of this growing, changing community. During the winter months the ministry does not differ much from any other church, but during the summer three services are held each Sunday after which visitors are invited to join with the congregation in an informal coffee hour. During the weekdays there are other activities consisting of a film night, singsongs with guitar, accordian and trumpet on the lawn outside the Church for travelling youth, and a strawberry festival in July organized by the ladies of the Church which is also held on the Church lawn.

Five years ago the Vacation Bible School was restarted and operates for 10 weekdays after the Calgary Stampede. This caters to children from the ages of 4 to 12 and has always been a worthwhile and rewarding experience, for all concerned. Activities consist of Bible study, filmstrips, handicrafts, chorus singing, games and an open house for parents on the closing day when a worship service is conducted by the school in the Church. Many children have been introduced to the Gospel story in this holiday setting. The ladies organizing the school have been fortunate in obtaining the direction of the deaconess from Calgary in this project.

For the past 2 years our minister has been aided in his onerous task during the summer months by a student assistant from Knox College. For Summer '73 two students, Gary van Bruchem and James Allan Paisley, are assigned to Banff. Anyone who is involved in this unique situation of Banff in Canada's First National Park finds it a new and rich experience.

This 'n' That

Cinema

You will recognize the name of Hanna Barbara, a producer of T.V. cartoons.

Now they have produced a most delightful animated film that I want to recommend to you. It is called **"Charlotte's Web"** and is based on the book by E. B. White. The voices are several well known film and T.V. personalities.

I saw the film with my family, and I must say that my wife and I enjoyed it as much as the children. And yet enjoyable as it is, the story is also quite touching. The central characters are Charlotte, a spider; William, a pig; and Templeton, a rat. Questions such as happiness, greed, selfishness, life and death are all handled in a delicate but very meaningful way.

I recommend this film most highly for all. Go as a family, or borrow some children, or go by yourself.

You will find it delightfully refreshing.

—Rev. Harry Crawford

Want to know more about **Ten Days for World Development?** Direct your inquiries to: Mr. Bob Gardiner, 85 St. Clair Ave. East, Room 218, Toronto.

B W M News

- The Rev. & Mrs. Russell Hall are in Canada for a holiday and month of deputation. Mr. Hall, minister of the Lagos Presbyterian Church Nigeria and other extension charges has been honoured by Knox College with a D.D. because of his outstanding leadership in Nigeria. He was elected Moderator of the Presbyterian Church in Nigeria. Mr. Hall returns in the fall to Nigeria for a short period to complete certain duties.

- Rev. & Mrs. C. A. Scott have been appointed as overseas missionaries to Malawi as Youth Workers in the Blantyre Synod, Church of Central Africa Presbyterian. The Scotts leave a Church Extension charge, Varsity Acres, Calgary. They have a family of three; Andrew 9, Christine 6 and Daniel 4. After a period of orientation, they will proceed to Malawi.

- Dr. and Mrs. E. H. Johnson recently returned from China, and will have sabbatical leave for five months beginning in August. Dr. Johnson will study in the following areas, 1) Contemporary China, 2) Biblical

Studies, and 3) World Peace. We pray that as a result of this study it will help us to a deep understanding and a profound sense of our Christian Mission to the Chinese people.

- On April 28, Mrs. Wm. Estell (nee Eileen Black) died in hospital in Taipei, Taiwan after a lengthy illness. The Funeral service was held in Taiwan and interment was in the English cemetery in Tamsui.

  Mrs. Estell, the daughter of Mr. & Mrs. Fred Black of Queen Street East congregation in Toronto, was appointed missionary to Taiwan in 1960 by the Women's Missionary Society (W.D.) and in 1961 married Rev. Wm. Estell, a missionary of the Reformed Church in America serving in Taiwan. They have 4 children and lived in Hualien on the East Coast of Taiwan where they worked at Mount Morrison Theological Institute and among the tribal people.

Home on Furlough

June, July, August
Miss Louise Gamble, Taiwan
Miss Georgine Caldwell, Taiwan
Miss Isobel Taylor, Taiwan
Mr. & Mrs. Jack E. Geddes, Taiwan
Miss Doreen Morrison, India
Miss Margaret Leask, India
Rev. & Mrs. G. D. Johnston, Jamaica (United Theological College)

Returning to Field

Rev. & Mrs. Murray Garvin—Taiwan
Rev. & Mrs. Desmond Howard—India
Miss Ida White—India

Recent Appointments

Mrs. Austin Beattie, Presbytery Deaconess in Cape Breton

Miss Florence Edge, Hospital Visitor (part time) Westminster Presbytery

Mr. & Mrs. James (Jay) Bailey—Ewart College 3rd year—appointed to Elphinstone, Keeseekoowenin Reserve, Okanais, Rolling River Reserve in a team ministry with Rev. Brian Penny, minister at Rossburn.

Mr. Ed. Bunn has been appointed as lay missionary to the charge of Birdtail & Pipestone.

MUSIC CAMP IS ON AGAIN
August 26th to September 2nd
Golden Lake Camp, near Pembroke, Ont.

For further information write to the Rev. W. M. Moncrief, Dean of the Camp, 99 Theberge Street, Chateauguay, Quebec.

IN THE NEWS

Common Bible to Serve Catholics, Orthodox, Protestants

New York—A version of the Scriptures called the Common Bible—the first to be approved by Roman Catholic, Orthodox and Protestant leaders—has been released.

Its title page bears the words: "The Holy Bible, Revised Standard Version, An Ecumenical Edition." It contains the 1952 Revised Standard Version of the Old Testament, a 1971 revised edition of the RSV New Testament, and seven intermediary books known as the apocrypha to Protestants and as deuterocanonical to Catholics, two apocryphal books recognized by the Orthodox Church and one other, and the RSV New Testament.

Care has been taken to arrange the books in a manner acknowledging the different canon of the Christian Churches.

A British edition of the Common Bible was published in January.

Mennonites Commemorate Centenary Of Arrival In America

Winnipeg—The Manitoba Mennonite community plans to commemorate this summer the centenary of the first arrival in 1873 of the first Mennonites from Russia.

The immigrants settled in Manitoba and Kansas, according to the Manitoba Mennonite Historical Society's Centennial Committee. The activities during the celebration will cut across denominational lines as other groups join in.

A memorial will be placed on the Manitoba legislative grounds to "remind our own people of the past and to be a testimony to our co-citizens" according to Gerhard Lohrenz, chairman of the special centennial committee.

Christian Growth In Africa

Pittsburgh—Christianity has grown much faster in African nations that have become independent, according to an Anglican Clergyman who addressed students of Pittsburgh Theological Seminary here.

Dr. John S. Mbiti of Uganda said Christianity and traditional African religion are in accord in many places.

In the southern two-thirds of Africa not controlled by Islam he said about 41 percent of the population (115 million) is Christian.

"Africans have reached the point where colonialism and Christianity need not be identical, even if that impression has been given in the past" Dr. Mbiti said.

He called for a change of structures so that overseas money was no longer needed simply to prop up a tradition when more simple methods can be found to serve.

Dr. Mbiti's views were in sharp contrast to other reports that a continent in turmoil from the Cape to Cairo has put Christianity under attack.

Evangelism In Spain

Zaragoza—A "Jesus Rally" held here by evangelical young people drew a crowd of 400 persons for evening services in a church—twice the church auditorium's capacity and twice the number of members in Spain's small evangelical Churches.

The young people from northeastern Spain who organized the rally provided pop religious music, singing, Bible messages, and testimonies. Some people who made professions of faith had never been inside an evangelical church before.

Pre-publicity for the event consisted of 5,000 posters depicting Christ as the "One Way" pasted on lampposts and building walls and stickers in store windows and bars.

A similar rally in Taragona, like the one here, was sparked by American evangelist Arthur Blessitt's recent walk across Spain with a wooden cross.

Such activities were not permitted in heavily Catholic Spain until 1967 when a religious liberty law was passed in the wake of Vatican Council II's positions on non-Catholic Churches.

New Church in Algeria

The small community of Protestants in Algeria has achieved "for all practical purposes" a united body called the Protestant Church in Algeria, reports say. The union is mainly of United Methodists and Reformed Church Members, plus individuals from other churches such as Mennonite, Baptist and Seventh Day Adventist. The new Church has about 200 active members, of whom 50 are Algerians; the majority are expatriates, many of whom have made Algeria their home.

Increased Membership In Burma

The Presbyterian Church of Burma, born in 1954 through the efforts of two emigres from India, is reported to be small but vital and growing by the Rev. Rodney A. Sundberg, United Presbyterian executive for Evangelism and Church Development, Overseas. From its tiny start, Dr. Sundberg reported, the church has spread and built up its membership, and now has a Home Mission Board and Literature Committee. Membership is 13,000—reflecting an increase of 400 in 1972—and there are churches in 104 villages and towns, he said.

Church Tripled In Sudan

Khartoum, Sudan—Visiting missionaries at their former Sudan Interior Mission station at Chali, South Sudan, report that the church there has more than tripled in the year since the government expelled all missionaries from the area in 1964.

The number of baptized believers has increased from 310 to 1,127. Eight new centers have been opened, led by young men who had been schoolboys when the missionaries left.

Great rejoicing characterized the meeting of Christians. "We embraced, we snapped fingers, we cried, laughed and rejoiced together as they told us of God's care for them in famine and danger" the missionaries reported. They showed us twins they had saved alive, told us of those who had died in Jesus, and how God had met them in times of anxiety and persecution. They had the New Testament in Uduk, and the word had kept them true."

Nepal Cracks down on Christians

(EPS)—Nepalese authorities have adopted severe measures to prevent conversions to Christianity, according to the Vienese Catholic Press Agency. Persons reading the Bible or preaching the Gospel risk three to six years imprisonment. According to Kathpress, more than twenty Christians are in prison and have been denied legal aid.

New Projects In Latin America

The Presbyterian Church U.S. Board of World Missions has approved two new projects for "Concerted Witness" in Latin America. As a project of joint witness with the Roman Catholic Church, a grant of $10,000 a year for two years was made to the Suchitoto Agricultural School in El Salvador. As a project of Christian witness related to squatter villages around an urban center, approval was given for up to $15,000 a year for three years to aid a church extension project in Guayaquil, Ecuador. The project was submitted by the United Evangelical Church in Ecuador.

New Canadian Evangelicals Appointment

Thirty-four year old Presbyterian minister, Rev. A. Donald MacLeod, has been chosen to head Canadian Evangelicals. He was elected for a two-year term of office at the 1973 Convention of the Evangelical Fellowship of Canada meeting in Toronto.

Mr. MacLeod pastors a suburban Toronto Presbyterian Church. A graduate of McGill and Harvard, he began services in a high school six years ago as a "daughter" congregation of Knox Church, well-known to Canadian Evangelicals. He is a former vice-chairman of the Presbyterian Board of World Mission.

SYNODICAL GIVINGS

January ---------- April 1973

OBJECTIVE		1972	1973
139,970.00	Hamilton and London	23,700.00	23,690.00
146,920.00	Toronto and Kingston	19,800.00	20,600.00
21.125.00	British Columbia	2,549.00	2,528.00
72,935.00	Quebec and Eastern Ontario	11,019.00	13,022.00
26,610.00	Alberta	1,924.00	2,001.00
11,710.00	Saskatchewan	2,329.00	994.00
17,165.00	Manitoba and N.W. Ontario	1,447.00	1,211.00
$431,435.00		$62,768.00	$64,046.00

EXPENDITURES $133,532.00

THE WMS AT WORK

Barrie Presbyterial

India and Latin America were featured by Mr. Frank Whilsmith during the Thankoffering Service at Knox Church, Midland. Following the service in which WMS took part, a display of interesting articles was available.

Manitoba and Northwestern Ontario

Children of the Church performing Indian dances and singing in native languages augmented the presentation of Mrs. J. M. Burnett on India at the Annual Meeting. Aspects of mission work were presented through slides taken by Mrs. Burnett during her recent trip.

Winnipeg

The World Day of Prayer at Central Park Lodge was taken (for the third year) by the WMS Auxiliary of First Church. Participation in the service was by Miss Athalie Read, the WMS ladies and Senior Citizen Choir of the Lodge. An extra added attraction was the slide showing by Miss Read of her recent trip to Israel. A fellowship tea followed the event.

Regina

The Presbyterian Women of Regina held their Spring Thankoffering in The First Presbyterian Church. Miss Freda Rempel, a native of Saskatchewan, who is with the T.E.A.M. Ministry in Taiwan, was guest speaker. Her topic was "The Door of Hope Orphanage for Girls" and through the use of slides she gave a resume of her work at the orphanage.

Thankoffering Service At Willowdale Church

Miss Dorothy Bulmer praised the leadership of Nigerian young people like Mr. Bassey when she spoke at the spring thankoffering service of the Anna Cooper WMS group at Willowdale Church.

She said young people are taking the initiative in Nigeria in planning evangelism programs. Many walk three or four miles to a village to participate in outdoor services. These are held at various villages and their program includes the wide area of evangelism and social services. Camping is also a vital part of the program.

Miss Bulmer said "God is pruning his nation and the prophets are there." Nigerian Christians are dedicated and willing. They need our prayers and our love.

CGIT, Explorers and COC as well as WMS members took part in the Sunday morning service, following which a fellowship hour was held and questions answered by Dorothy Bulmer.

Westminster Presbyterial

"Advertisers or Disciples" was the opening address by Rev. David Smith at the Annual Meeting which had as a theme "If I be His Disciple". Further complementing the theme, Rev. Bob Ogden gave an outline of Key 73. The evening session included participation by the West Point Grey C.G.I.T. who performed the Sari Dance, adding to the presentation of Dr. A. Ninan, a graduate of Vellore College.

Alberta Synodical

Mrs. J. M. Burnett and Rev. Douglas Fry brought interest to the Annual Meeting held in Red Deer. Mr. Fry spoke of Christian Responsibility in the world, a theme Mrs. Burnett elaborated on speaking of WMS work specifically. At a banquet attended by the Mayor of the City, Mrs. Burnett shared experiences of her trip to India.

Glencoe

Twenty-five years of service to the community and church at home and abroad was celebrated by the Evening Auxiliary. As well as ten past presidents attending the dinner to mark the occasion, Mrs. W. E. McCutcheon, a past Synodical Officer, and Rev. John Botting of South Dakota, a former minister, both attended and addressed the gathering. Musical entertainment rounded out the evening's program.

Chatham

The Dr. Margaret Strang Auxiliary celebrated the 39th anniversary of the group's founding with a supper meeting. A travelogue on Africa illustrated with colourful slides was the centre of attention for the enjoyable evening.

Winnipeg Presbyterial

Rev. Ivan Carroll focused the attention of those gathered on Key '73 when he spoke at the Annual Meeting in Winnipeg. "As the Church Turns", an amusing T.V. skit proved very helpful in reviewing the year's work. Encouragement was given through the reports of increases in various departments, and the indication of continued concern in this branch of the church's work.

West Toronto Presbyterial

"Jesus Christ is my song, Jesus Christ is my music." Singing this, Mrs. Louise Daniel, wearing her sari, presented aspects of India to the ladies gathered in Weston Church for the Annual Meeting. Continuing the topic of India, Mr. F. J. Whilsmith spoke on his recent trip to the Bhil Field. A touch of the lighthearted was provided through a skit on Glad Tidings.

Kootenay Presbyterial

The theme "God is Love" dominated the 59th Annual Presbyterial held in Trail, and was presented by Rev. Wm. Smyth who opened the session. Favourable reports were indicated and new goals set for the future. That favourite—the hymn sing—was part of the afternoon's activities.

Vancouver Island Presbyterial

Trinity Church Victoria Explorer Group was featured at the Annual Meeting as they conducted a worship service and presented a skit on the Amkhut School for Girls in India. Considering the WMS purpose, Miss Catharine Watson, Mrs. N. G. Robertson and Rev. Robert Cunningham made presentations on aspects of involvements. A pictorial presentation of the Congo was also given by Mr. Cunningham.

Port Alberni

The Presbyterian Women's Group of Knox Church ended their February mission month presentations with a Thankoffering Meeting. To highlight their study of India, the ladies provided an Indian dinner for the congregation of their church, at which time a display was shown and the sari dance demonstrated.

In Remembrance

Name	Church	Presbyterial
Mrs. G. B. Cunningham	Orillia	Barrie
Miss Ethel Watson	Orillia	Barrie
Mrs. Mary Davidson	Knox, Ventnor	Brockville
Mrs. Effie Deeks	Knox, Brockville	Brockville
Mrs. Doris Riley	Knox, Brockville	Brockville
Mrs. Harriet S. Jamieson	Grace, Calgary	Calgary
Mrs. R. Bosman	Knox, Leamington	Chatham
Mrs. Ernest (Hilda) Bryant	St. Andrew's, Puce	Chatham
Mrs. I. Derbyshire	Knox, Leamington	Chatham
Mrs. J. F. Webber	Knox, Wallaceburg	Chatham
Mrs. Roy Britton	St. Andrew's, Scarborough	East Toronto
Mrs. Ethel Britton	St. Andrew's, Scarborough	East Toronto
Mrs. Rebecca Bickerstaff	St. Andrew's, Maxville	Glengarry
Mrs. Malcolm MacLeod	St. Andrew's Maxville	Glengarry
Mrs. Dan Stewart	Dunvegan, Kenyon	Glengarry
Miss Effie Smith	St. Andrew's, Lindsay	Lindsay
Miss Jessie Eberly	St. John's, Medicine Hat	MacLeod
Mrs. Hugh Smith	St. Andrew's, Molesworth	Maitland
Mrs. D. H. Forsyth	Stanley, Montreal	Montreal
Mrs. Margaret MacMaster	St. Andrew's, Welland	Niagara
Mrs. Mary Paterson	St. Andrew's, Welland	Niagara
Mrs. James Blyth	St. Andrew's, Moosomin	Regina
Mrs. Joan Near	St. Mary's	Stratford/Huron
Mrs. Beatrice Ross	St. Andrew's, King City	West Toronto
Mrs. Joseph Clark	West Point Grey, Vancouver	Westminster
Miss Janet Hatfield	Kerrisdale, Vancouver	Westminster
Mrs. Albert Goodall	Kerrisdale, Vancouver	Westminster

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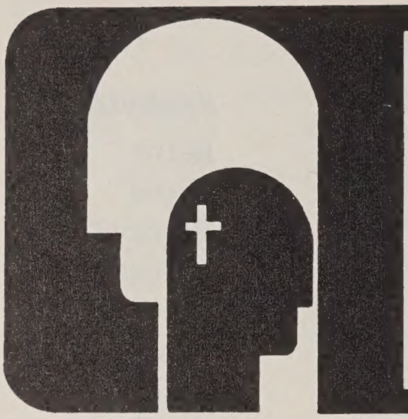


a small reflection

by agnes pierce

"Night brings out the stars"

Holidays are here again and some will seek the seas and sail, some distant towns or country-sides in search of rest or romance or new scenes of beauty.

It is a longed-for rest or break from that dull routine, that machine that hums in your ears, that Manager questioning "Is that work finished now?" You pack up everything, finally turn the key in your door and are free for leisure.

It was last summer that my husband and I went to Eastern Canada, right near the Atlantic, to camp and explore during our holidays. One night after a wet cool day, I went out of the camp as the sky had cleared. Near to our campsite, a passenger ship was sailing by in its beauty, with all its lights glittering on the water. Soon it was gone—out of sight. I sat by the low camp-fire meditating on earlier days as a Guide, and on days when my husband and I took carloads of children from welfare homes to lovely camping places and taught Vacation Bible School work and new games and songs to them. In my meditation I suddenly looked up and said to my husband "O come out and see the stars!"

They glittered like diamonds, and I said "Even the rudest savage has been filled with admiration and awe at the sight of such glittering and have in their ignorance worshipped them as gods."

Have you ever thought that we needed night to bring out the stars? Are we not in our lives called upon to pass through some long, dark nights of sorrow which bring out virtues shining like stars? Hardships in our lives are as needful as happiness. Like gold that must be purified, we must endure trial after trial that we may be fit for the Master's use.

Many people basking in wealth have seen their sun go down and gloomy darkness follow them, and they cried out "Bankrupt—Friendless—Beggars". I have known some such people myself who were torn with grief at having lost a beautiful home, farm or company, the money it brought to them, and all their other wealth. The darkness of night came on—but with it many stars appeared. Adversity roused in them faculties and excited determination, prudence, new skills and fortitude.

Then there is a heart that has bled and that has felt the heavy load when death lays its hand upon the loved one or dear friend. They shudder with unspeakable grief as their dear ones are lowered into the earth, but the saddest and darkest night of all is for those who have the future hid by unbelief. The gloomiest night of all are those without a star when the heavens are covered by darkest clouds. There are many such lives in our world today, where the future is hid by a veil of unbelief. I Thess. 4:13-18 tells us not to grieve as those who have no hope. However desolate the outlook may be, there will be a resurrection.

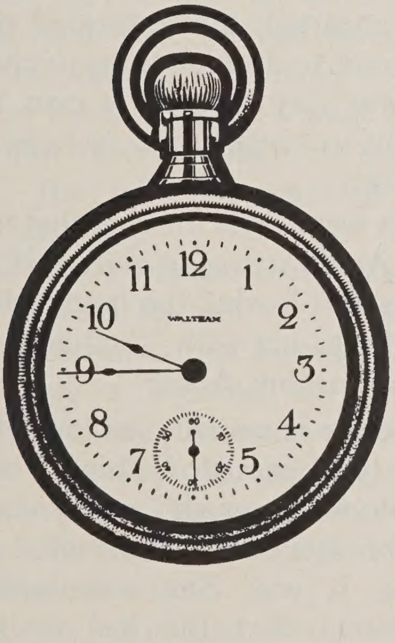
Have you not seen the clouds separate and the soft light of the starry lamps gleam through for a moment then disappear, returning ere long, glittering and twinkling even brighter than before? Have you not in a dark life seen the clouds of unbelief break away and the love of God break out?

The sun of life will go down and though the night may be dark, it brings out the brightest stars. Not until the sunshine is shut off from the body will the stars of the soul shine in all their beauty.

Take time to look at the beauty of the stars when you are out in the wide open spaces in the country during your holidays and meditate upon the lessons they can teach us. Who can carelessly look at the beautiful flowers of the sky? O, the stars, see them!

"As one by one the shadows fall
The stars come out on high."

TWO GIFTS



A story for a Summer afternoon

As Annie Perkins watched her husband approach the outside stairs, her eyes softened with pity. It was such a long climb to their third-storey flat, and Bill found it a terrific effort to haul his thickening bulk up those two long flights of stairs. Pull on the railing, rest on a step, pull and rest! It was too bad they could not live in a house like Mrs. Cecil Manning up on the Mountain, where Annie charred by the day. But the Mrs. Manning's husband was the President of a big departmental store on St. Catherine Street, and they could afford to live in comfort in a big, airy house. Bill, Annie's husband was a night watchman.

The door opened and Annie started rather noisily putting breakfast on the table, so that Bill would not suspect that she had been watching him. Bill was pale, and he panted as he eased himself into a chair at the kitchen table. When he was able to speak he announced, "Well, I've been fired."

Annie did not speak, for what was there to say? She had been hoping Bill would be kept on a while longer, but it had to come since Bill had found it increasingly difficult to get around. As he ate his porridge, Bill went on to explain, "There was a note waiting for me when I punched in last night. It said the company was sorry, but for the safety of the store, the company thought it better that I leave."

"Now, Bill, don't get upset. You know I can make enough to keep us going and you know down deep that you are not able to do the job right. With your asthma and all, your heart ain't what it used to be" Annie spoke as comfortingly as she could.

But just as though she had not said a word, Bill went on, "Signed, Cecil Manning."

Again Annie tried her best to cheer him, "We'll be all right, and don't you mind. You knew it was coming sometime." But she was worrying for both of them.

"That's just it. Sometime, but not now," Bill heaved a sigh. "If only I could have stayed twenty-five years."

"Now, Bill, you stop fretting yourself this minute. I guess if you hadn't spent those years in the war you'd have got your twenty-five years in all right, if that's all that's worrying you."

"You know right well that ain't all. It's hard enough for a man to be fired, but to stay home and do nothing is pretty hard to take. And how can a man my age get another job I'd like to know? Besides, who wants his old woman earning the living?"

"Now you look here, Bill Perkins, none of that. I've been cleaning for June Manning for years, and always aimed to keep on as long as I could. Besides she'd like me three days a week she's always said. And if it's work you want, there's plenty right here at home."

Bill was silent for a time, and Annie could see that he was hurt, which made her speak gruffly, "Eat your toast, for I've got to get going. It's nearly eight o'clock."

But Bill could not forget his bad luck, and lamented, "I'd have got a watch next year, if I'd have stayed, and belonged to the Quarter Century Club."

"Bill, you're no child," Annie said reproachfully, "You've done your bit in the world and no one can say you haven't, and what's belonging to a Club anyway?"

Bill seemed to cheer up and said, "All right, old lady, you win. I'll do the dishes and you get going."

Annie left with the bag containing her work clothes, but this morning she turned to wave at Bill who was standing forlornly on the top balcony. He was really so downhearted Annie decided that she would have to do something to cheer him up. It was very hard for a man, used to going out to a regular job, to hang around the house.

Buses were right on time that morning so that Annie arrived at work just as Cecil Manning was leaving the house. He spoke cheerfully to her with "And how are you this fine morning, Annie?"

As Annie answered, she looked at him sharply (well enough for him to be cheerful) "Oh, well enough" and then to cover up her brusqueness, she said what a lovely morning it was. She wondered if he remembered that Bill had worked for him, or if he knew that Bill was her husband.

Just then Mrs. Manning greeted her "Oh, you're here, Annie. I did not hear you come in. You're early, but then you'll be through all the earlier this afternoon."

"I'd be very glad if I did finish a bit earlier," Annie answered, thinking of Bill home all day alone, though he'd probably sleep a good part of the day.

All that day Annie worked with her eye on the clock, until at last Mrs. Manning said, "whatever is your rush, Annie? If you want to leave early, you don't need to do two day's work in one, or what would there be left to do tomorrow? I'm not expecting you to kill yourself you know."

Annie said quietly, "I'll just finish dusting your dresser and then I'll leave when I change."

But as she worked, Annie's attention was drawn to a man's watch on the dresser, and she said admiringly, "My, that's a beautiful watch!"

Rather shyly Mrs. Manning answered "Yes it is, isn't it? Just the other day Mr. Manning said that he had given away dozens of watches, but hadn't a really good one himself and so I went out and bought him one yesterday. I do hope he'll like it." Her voice was wistful as she finished speaking.

There was grimness in Annie's voice, "I hope he does, Ma'am."

With a fierceness that surprised herself, Annie made a decision. Mr. Manning would not be the only one to get a watch. She'd go downtown the minute she was done, and go to the credit store on St. Catherine and she'd get Bill a watch. That's what she'd do.

But Mrs. Manning was speaking. "Annie, here's your pay and here's two dollars extra, for you've worked so hard today." And then impulsively she said "and here's tomorrow's pay too."

In a daze Annie accepted the money, but she said, her eyes filling with tears, "Oh thank you for being so kind, I wouldn't take it only I sort of need it today."

Mrs. Manning replied thoughtfully, "I rather thought you might, Annie, but you have earned every bit of it. I'll see you tomorrow."

On the way to the bus stop Annie's thoughts were busy with her new plan, and it was no time at all till she was standing in front of the jewellery shop. She knew the management gave credit, but what would she have for security? Bill out of work, and all she had what she got by the day. As she entered, the clerk said politely, "Madam what can I do for you?"

Annie knew that he had already decided what price she could pay for anything she might want to buy but she said, "I want to see the best watch you have in the store." Nothing was too good for Bill.

The clerk appeared surprised, and brought out one saying "This is an internationally-known make."

Appraisingly Annie looked at it and said, "I like it fine, but it's a better one than that I'm looking for", remembering the watch she had seen on Mrs. Manning's table.

The clerk lifted his eyebrows in surprise, but brought a finer make, "This is the best watch made, Madam. It's Swiss, twenty-three jewels."

The clerk needed to say no more, for this was an exact replica of the one on Mrs. Manning's dresser, but the clerk was saying "In fact this is the watch chosen by a big departmental store to give its employees who have completed twenty-five years of service for the company."

Her voice trembling, Annie asked, "What is the price?"

It seemed a staggering sum that the clerk named, and he added as he saw her hesitate, "Of course, Madam, you don't have to pay cash. We extend credit to our customers that is, provided they can produce security."

Truthfully Annie said, "I have no security. Just my word, but" she added eagerly, "I can give you a deposit." She put ten dollars on the counter.

The clerk looked dubious as he went to the back of the store saying, "I'll have to consult with the Manager."

Annie waited anxiously. Probably the Manager would refuse to let her have the watch. With no security, and such a little deposit! Probably—but the clerk was returning with a parcel and saying "Here you are Madam."

Too overcome to say a word, Annie grasped the parcel, and hurrying out caught a bus for home. It took only a few minutes to reach her flat in the lower part of town. Now that the transaction was completed, Annie had time to think. Had she been foolish? She longed to have someone to talk it over with. There would be so many months of scrimping to finish paying for it. However, she cheered herself by saying aloud, "Anyway I've got something for Bill that I know he's always wanted."

The look of elation was not erased from Annie's face, as Bill opened the door after the long climb up the stairs. Bill took one look at her and said "What's up Annie? You look as though you'd struck a gold mine."

Annie replied as off-handedly as she could, "Oh nothing like that, but people are nice, aren't they?"

As she gave this enigmatic answer, Annie slipped her shopping-bag into the bedroom, inquiring, "What have you got for supper? I'm hungry." She had decided that she would wait a couple of days, for it would be a better time to give a gift. Bill's birthday came then.

All evening Annie felt Bill's eyes on her somewhat suspiciously. She managed somehow to hide her excitement by rattling on about the day's work at Mrs. Manning's. "Mrs. Manning is so kind, always so thoughtful," she almost caught herself telling of the extra pay but she said instead "I sometimes think that the Mannings are not happy like us Bill. You know we have a lot to be thankful for, haven't we? Not but what they have too."

Bill muttered "Can't see what's got into you, Annie. I s'pose we should be glad things are no worse than they are. Let's see, I'm going on sixty-one. Sure enough my birthday's the day after tomorrow. Have all the rest of my life to loaf. A fellow ought to be thankful, I guess. Can't see for the life of me what for though."

"Bill, don't you get sour. Things 'll work out. I've never been sick a day in my life and Mrs. Manning wants me back to work again tomorrow, so we'll be eating a while longer."

The next morning as Annie was leaving she said, "I'll be a bit later tonight, but don't go fussing around, for I have all day tomorrow to do anything really needing to be done."

Annie took her bag and in it the watch. She had decided to show it to Mrs.

Manning. Mr. Manning had gone when she arrived, and Mrs. Manning seemed in unusually good spirits, as she said, "Come in, Annie, and have some coffee with me before you start to work. I have to talk to someone" and as they settled over the coffee she continued in an excited way, "You remember that watch you saw yesterday on my dresser. Well, I gave it to Cecil this morning and he was so pleased. Just that gift has made a big difference to both of us. I really never thought he'd be so pleased." Mrs. Manning flushed as she remembered.

Annie said, I'm truly glad Mrs. Manning. And do you know I got a watch for Bill yesterday too and here it is," as she fished it out of the bag.

Examining it Mrs. Manning said "Why Annie, it's just like the one I gave my husband. That cost you a good deal."

"I know, but I decided only the best is good enough for Bill" and then she went on with decision, "you see Ma'am, he didn't get one from the company, for he'd only been there twenty-four years, what with war-service and all."

"What company was that, Annie?"

Annie was overcome by her own frankness but managed to say "Why I thought you knew he worked for your husband's company. Didn't you know?"

Mrs. Manning answered quietly, "No, I didn't know, and I'm sure if my husband had known the circumstances, there wouldn't have been anything happen to your husband as did."

"Well," Annie said, "he must have known for he signed the letter letting him go."

"But in a company the size of my husband's, it's just routine for him to sign letters."

Annie answered, "Well, I don't want to seem rude, but it certainly wasn't routine for Bill. But I must get to work and not sit here gabbing all morning, or I'll be losing my job too."

The next morning Annie woke early and lay wondering what Bill would say to her extravagance in buying the watch, and he was so against buying anything on credit, but she hoped he would be pleased.

At breakfast Annie said, "Oh Bill, I got you a little present for your birthday. Hope you'll like it."

Bill's hands fumbled with the parcel, but when it was open he stared unbelievingly at the handsome gift. Annie waited for him to speak. What would he say? Did he like it? What was taking him so long?

And then suddenly she felt Bill's strong arms around her, and he was saying with a catch in his voice, "You shouldn't have done it, Annie, you shouldn't have done it."

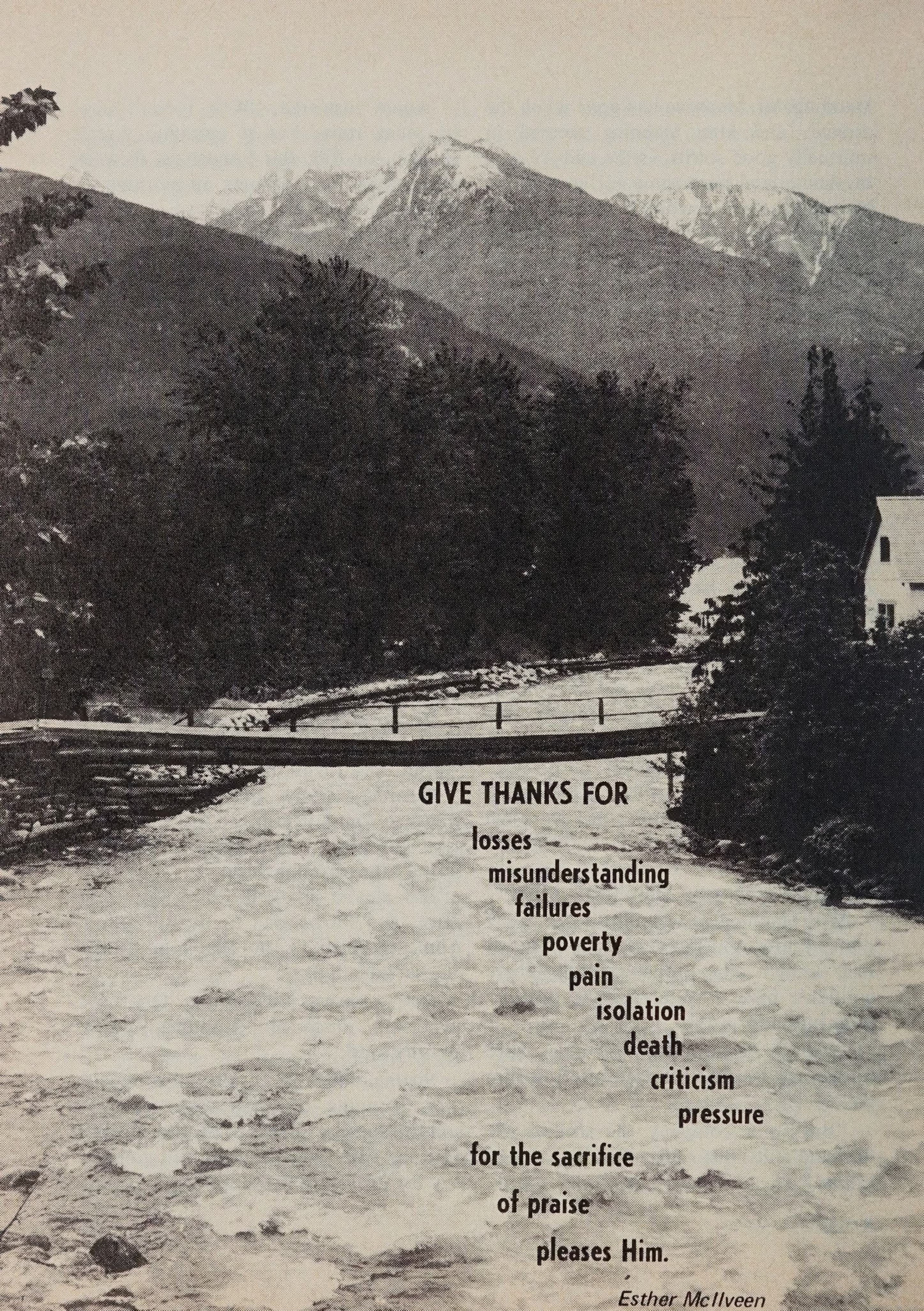
The telephone interrupted shrilly, and Annie went to answer. Annie was saying "Hello. Yes, I'll ask him."

Turning, Annie said, "Mr. Manning wants to know if you can drive a car. He says he wants to have someone drive him to the office from now on."

Bill almost shouted, "Tell him I can drive, and I'll be glad to do it," and as Annie returned to the telephone he said "Gosh, what a day!"

But Annie was still talking, "Oh, thank you very much Mr. Manning. You're awfully kind."

Sitting down in a daze Annie said, "Mr. Manning says that next year you will become a member of the Quarter Century Club, and he says he's going to pay for the watch right now."



GIVE THANKS FOR
losses
misunderstanding
failures
poverty
pain
isolation
death
criticism
pressure

for the sacrifice

of praise

pleases Him.

Esther McIlveen

GLAD TIDINGS

AUGUST-SEPTEMBER, 1973

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Laura M. Plummer

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A Look At The Board of World Mission

by REV. L. LOUIS DE GROOT

What does it mean for the Presbyterian Church in Canada to have this new Board, the Board of World Mission? Many people in our congregations, especially women, are asking this question quite frequently. Our women have long been used to the W.M.S. directing its own missionary activities. That has now come to an end with the formation of this new Board, for under this Board the missionary work of the W.M.S. has been integrated with the work of the former General Board of Missions.

This integration had its origin in the General Assembly of 1967 which had before it an overture from the Synod of the Maritime Provinces asking that steps be taken to integrate and unify the mission work of our Church under one Assembly Board composed of both men and women representing all mission interests.

In response to the overture the Assembly appointed a committee to deal with this matter. In the first couple of years of the committee's activity progress was slow. This was not due to unwillingness on the part of any of the parties involved, but rather to the deep concern of everyone that nothing of real value or importance should be lost in the merger.

The Board of World Mission came into existence in June, 1971. This did not mean, however, that all the necessary work for the smooth and effective functioning had already been done. The setting up of all the required new machinery was actually not completed until January 1, 1973, when the final stage of the restructuring process came into operation.

It should be noted that in the process of integration considerable work was done also to restructure the Board and its committees for more efficient operation. This added a good deal of study and consideration to the work already in hand.

The question readers of this publication will ask is this: did the women gain or lose in the setting up of the Board of World Mission? It is the opinion of the writer of this article that the whole Presbyterian Church has gained in the new set-up.

The following points should be of special interest to the women of our Church:

1. In the Board of World Mission there are forty-four members; nine of these are nominations of W.M.S. (W.D.); three are nominated by the W.M.S. (E.D.), and the President of the W.M.S. (W.D.) is also a member.
2. The Executive of the Board is made up of fifteen members, of which number three are from the W.M.S. (W.D.) and one from the W.M.S. (E.D.).
3. Either the Chairman of the Board or the Vice-Chairman must be a woman.
4. Two of the eight members of the Secretarial Staff are women; Miss Mary Whale, formerly Director for Overseas Missions of the W.M.S., and Miss Giollo Kelly, formerly Director for Home Missions of the W.M.S.
5. It is an agreed principle of the merger that the staff serving under the National and Overseas Departments of the W.M.S. (W.D.) become part of the staff of the Board of World Mission, with the assurance that their services will be continued as long as their ministry is satisfactory.

ESSENTIAL CHANGE

There is another question which is often asked in regard to the new Board—is there an essential change in the approach to missions in this Board? This question is asked because of the misunderstanding on the part of some of the documents which came out of the Waterloo Consultation in June, 1971. It appears to some that emphasis on development and liberation replace the emphasis on evangelism in the missionary task of the Church. The Waterloo Consultation made it very clear to us that Christian service must always accompany the proclamation of the Gospel; that the Gospel must always be both in word and in deed. There is no ground whatever for the fear that social action is replacing evangelism as the main thrust of the missionary activity sponsored by the Board of World Mission.

MANPOWER AND FINANCES

In the present world situation the task of the Board is not easy, for both at home and abroad we are faced with many problems. In Home Missions our problem is manpower, in Extension Work our problem is finances, and in our Overseas Work the problems are of many kinds. In India, for example, it is impossible for us to send in evangelists because of restrictions made by the Government of India. Therefore, our only possible course of action is to make sure that the people we send in as teachers and nurses are people who have evangelistic zeal.

The Board has been launched successfully, but its continued success depends on the wholehearted support of all our people. The W.M.S. by its financial support, as well as by its contribution of personnel, will continue to have a very significant place in the work of the new Board. The work of missions, as everything else, is becoming increasingly costly, and if we are to carry out our talk without curtailment, this means increased contributions.

There is no question that as a church we have the resources, if we have the commitment to our Lord Jesus Christ. It is here that we need the prayers of all our people that all of us may seek what God would have us do, and that He will send forth more laborers into His vineyard.

1875 1975 2075

ONE HUNDRED YEARS OF MISSION

by DR. JOHN A. JOHNSTON

Under the theme of "Remembrance, Renewal and Response", preparations are now being made for celebrating our Church's centennial. By means of coast-to-coast visitations, preaching missions, centennial congress, publications and various projects, both local and national, for all ages, the Church plans for renewed commitment to Christ and His Mission to all men.

Almost one hundred years ago, five hundred commissioners, representing the four uniting Presbyterian groups, met in the Victoria Skating Rink in Montreal to organize our first General Assembly, June, 1875. Opponents called this "a slippery undertaking," but the 600,000 supporters of this new body believed that the future thrust of the Presbyterian Church would be greatly strengthened.

To the new denomination came the ever-familiar plea for increased financial support for mission programmes. What were the needs?

In the Caribbean, the Church of the Lower Provinces had brought into Union her mission to the people of Trinidad. This was extended to St. Lucia, with work being established by the year 1883 in that area now known as Guyana.

The name of John Geddie is inseparably linked to the Church of the New Hebrides, while George Leslie MacKay's ministry in Formosa is so well-known to our Canadian church. Jonathan Goforth of Knox College, and William McKenzie of Pictou Academy and Dalhousie pioneered our mission to China and Korea respectively. After 1875, the Assembly committed considerable resources to the vast Indian sub-continent, with twenty-four missionaries, including both male and female medical staff, serving in India over the next two decades.

Under "foreign" missionary work was included our mission to the Indians in north-west Ontario and the prairies established by James Nisbet. By 1900 our Church was supporting eight industrial schools, together with religious services on more than a dozen separate fields. After 1875, a concerted effort was made to meet the spiritual needs of the Chinese in Canada, especially in the West where thousands of men were working, often under deplorable conditions.

In Her mission to the nation, the Church spoke out on various moral and social issues. The observance of Sunday as a day of rest and worship was strongly advocated, with vigorous opposition expressed to the operation of trains and other public conveyances on the Sabbath. The manufacture and sale of alcoholic beverages concerned the Church. When a town like Kingston, Ontario with a population of less than 20,000 at the same time contained more than 220 taverns and legal outlets resulting in a "devastating effect on health and family life", various church courts, especially reflecting the dominant Free and Secession Scottish heritage, legislated against that "Demon Liquor".

Yukon to Nova Scotia

Downtown mission projects were staffed in most major cities, reflecting the Church's desire to meet the moral and spiritual needs of society's less fortunates. Medical and educational institutions were provided from the Yukon to Nova Scotia until that time when secular authorities were able and ready to assume such responsibilities. Theological colleges at Halifax, Quebec City, Montreal, Kingston, Toronto and Winnipeg, with later western additions, produced trained persons for home and overseas service.

Colporteurs, specially trained, formed the core of the church's mission to lumbermen, visiting each shanty and depot, especially in the Ottawa Valley. One of the great mission concerns of the Church was the Board of French Evangelism and the training of French-speaking ministers at The Presbyterian College, Montreal. By 1900, this was the strongest work of the Assembly, with ninety-two preaching stations, served by thirty-one ministers and sixteen students. Active in the support of this programme was the Ladies' French Evangelization Society of Montreal.

First Missionary

Evangelization of the Labrador coast received high priority from the denomination, with our first ordained missionary being appointed in 1876. In the same year, outreach commenced at Corner Brook, Bay of Islands and in the copper-mining district of Green Bay and Betts Cove, Newfoundland. Gaelic-speaking ministers were appointed to the Highlanders of the Atlantic provinces, just as German-speaking settlers in central Ontario received ministrations in their own mother tongue.

As the frontier pushed westward, the Church accompanied the immigrants. As a result of the influx of settlers, the number of Presbyteries in the West increased from one in 1876 to seven within the next few years, together with more than 750 preaching stations–a trend which became a tidal wave in the years prior to World War I and immediately thereafter.

While the Union of 1875 largely reflected British, continental European and American influences, the Scottish voice was unquestionably predominent. In later years, however, following numerous waves of immigration and the resulting evangelization schemes of the church, persons of non-Presbyterian and Reformed backgrounds became influential voices in our Church's life and witness. In subsequent articles, various ethnic groups in our church will be examined, together with their gifts proffered and of necessity utilized as together we enter our second century of missionary witness.

In the latter part of August, 1972, Donald and Nancy Carroll of St. Mark's Presbyterian Church, Don Mills, Ontario left Canada with their three children to spend two years in India. Up to this time Don had been directing and producing for CBC television. Now UNESCO was sending him to be part of a 6 or 7 man international team which would work with the Indian government in developing their television communications system.

As concerned Christians, Nancy and Don contacted the Church in Canada before their departure so that the family might be better prepared for its experience in India. Shortly after their arrival they associated themselves with Union Church in New Delhi and have been sharing in the life and witness of the Christian church in India ever since.

Nancy has kept up a correspondence with her Canadian friends, describing her experiences in India. Here she tells something of the daily life of the Carroll family during their first year in New Delhi.

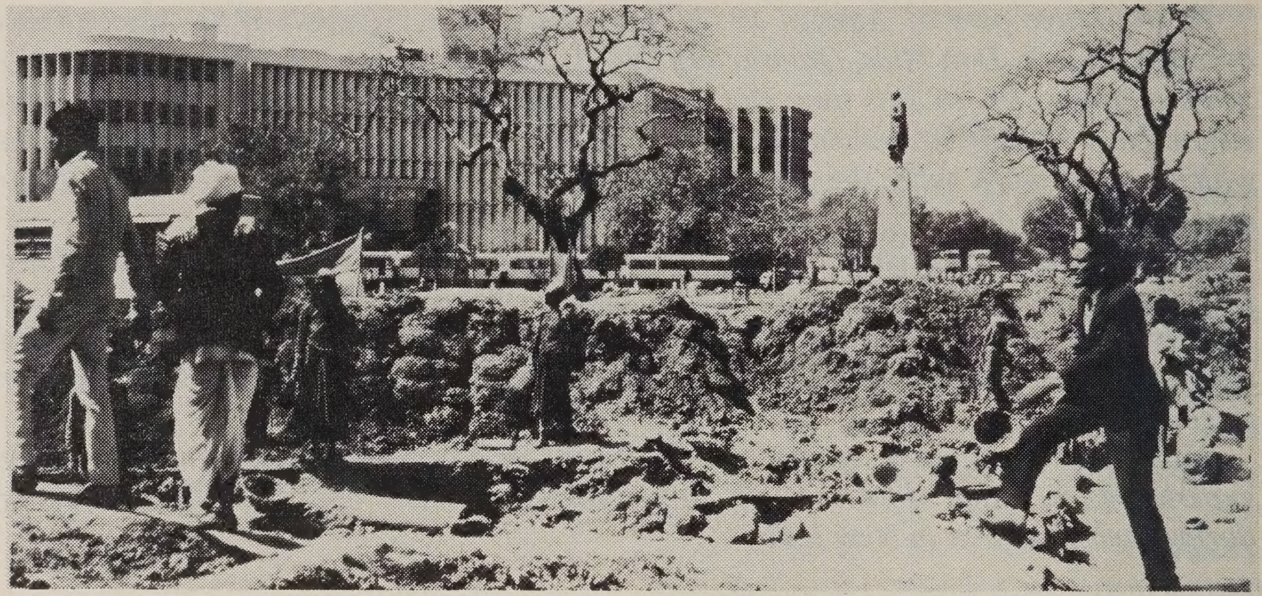
We Live In New Delhi

by NANCY CARROLL

Our family has been living in New Delhi for seven months now, and each day has presented a whole new parade of fresh experiences, all part of accepting a completely different culture and way of life. Some of these experiences have been exciting and enjoyable; others have been disheartening and depressing. It is difficult to choose from all our experiences the ones to best describe our life in India, so I shall tell you about the things that seem to interest our friends who write from Canada.

Weather is a dull topic, I know, but the weather here is so totally different than what we were accustomed to in Ontario that we have been quite fascinated with the changing seasons in India. Since we arrived last September, it has rained only three times: once just after we got here and once in October, both of these rains being the last of the monsoon. The third rain was in January, a particularly heavy downpour that came, unfortunately, in the middle of a Hindu wedding we were attending in the garden of the bride's home! And now we wait in the extreme heat of the Indian summer on the dry and dusty plains for the monsoon which should arrive in North India about the end of June. Yesterday the temperature in Delhi was 109 degrees. It rises to 115 degrees in May and June, and yet in December and January we shivered in our beds as the night temperatures dropped almost to freezing, and we had no way of heating our cement-walled house with ceiling twelve feet high!

"Whatever do you do all day," write my friends from home, "with all your servants?" I think the idea of having servants bothered me more than anything else as I was travelling to India. I must admit that I still feel a little uncomfor-



Contrast of difficult manual labour and modern structure is seen in the city.

table living in a system that makes me a master over someone else. We have tried to develop an employer-employee relationship with our servants, one of mutual respect and understanding. This has been difficult, because they are not really accustomed to this type of association, but I believe they appreciate our efforts because their response has been heart-warming. We have an excellent cook who loves to please the children; his crowning achievement was a beautifully decorated and delicious chocolate cake for our son's sixteenth birthday. Our servants have made our stay much more pleasant and comfortable in a country where shopping and daily chores are difficult for a westerner; we have provided them with an income and some temporary security which is denied the great majority of the population here. This does not justify the servant system, however.

There have been so many visual treats and surprises I don't know which ones to mention! Our church here, the Union Church of New Delhi, has an annual Christmas pageant the Sunday before Christmas, held outdoors at the school field. There was a real stable, with oxen, sheep and goats gathered around while Joseph led in the little donkey with Mary on its back. The Baby Jesus was the newest member of our congregation (actually a wee girl) and the shepherds came, carrying a real lamb. But the climax was the arrival of the three Wise Men in their traditional robes, riding on the stately, dignified camels that we frequently see in Delhi.

We decorated the church for the Christmas Eve Service with real poinsettias that grow in abundance on tall bushes in every garden. The gardens in Delhi are a joy to behold, with beautiful roses blooming since December. I cannot begin to describe the flowering trees with their brilliant blossoms. We have four tall palms in our front yard of which I am especially fond.

We all attended the Republic Day Parade on January 26, celebrating the twenty-fifth year of Indian

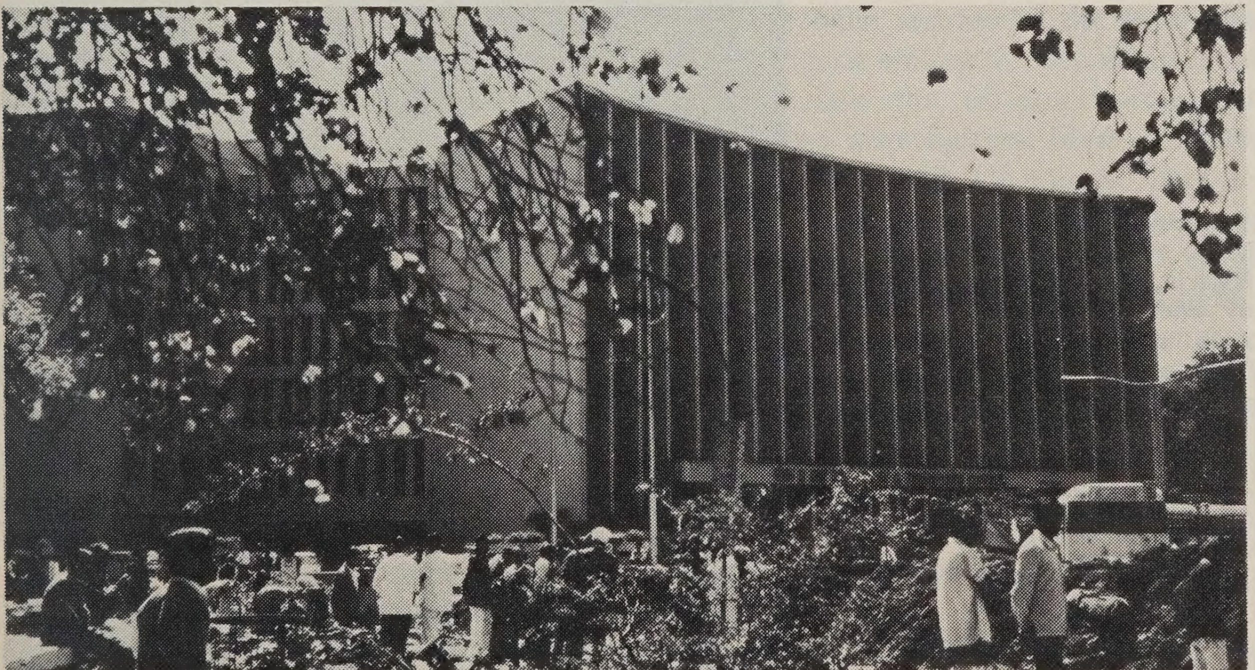
Independence. It was a most impressive procession, portraying India's military strength, and with tableaus depicting her colourful history. I think my favourite moment came during the Beating of the Retreat Ceremony, held in front of the President's Palace about four days later. After a brilliant display of martial music, mostly indigenous, by massed bands, they all joined together to play "Abide With Me" as the sun went down and candles were lit along the ramparts of the palace. There is little remaining of British days in India, and this small remembrance of things past was a stirring experience.

Life in India has not been all enjoyable and inspiring. The problems are obvious and discouraging. The enormous population makes it impossible for even university graduates to obtain jobs, so there is rampant student unrest. The chronic shortage of food grains, heightened this year by the inadequate monsoon last summer, has produced a situation of famine and starvation hard to imagine in Canada. We pay a highly inflated price for our flour and sugar; we are the lucky ones who have the necessary rupees. Power and water are in short supply—all these "necessities of life" we take for granted at home.

We will never take them for granted again. We would not have missed our time in India for anything, for it has been an unique experience and education for all of us, especially for our three children. They will be very aware for the rest of their lives what it really means to be a Canadian!

If you know of other Canadian Presbyterian laymen or women living abroad the Director of the Service for Laymen Abroad would appreciate being notified. Laymen preparing to go overseas are encouraged to write for church contacts or other preparatory resources to:

Miss Patricia Hanna,
Service for Laymen Abroad,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7.



A new government building in New Delhi shows a modern city complex.

Picking Up Pieces After A War

by DR. RON UNGER

We arrived in Nigeria in November, 1971, which is the hot, dry season. This was in considerable contrast to where we had been living for the previous two years—Fort Churchill, Manitoba—where the temperature would be probably -30 degrees F. with a 20 mile per hour wind. In Nigeria, it was about 90 degrees.

My wife and I were placed at Queen Elizabeth Hospital in Umuahia, East Central State. This was the area that was formerly Biafra during the Nigerian Civil War. I was the first expatriate doctor to return to Q.E.H. since the war. The hospital had suffered greatly during the conflict, houses were destroyed and most of the hospital equipment was lost. There has been a big rehabilitation program in rebuilding damaged residences by the Christian Council of Nigeria, and at the present time all houses have been restored.

The hospital also has suffered in financial losses. It is a joint hospital, that

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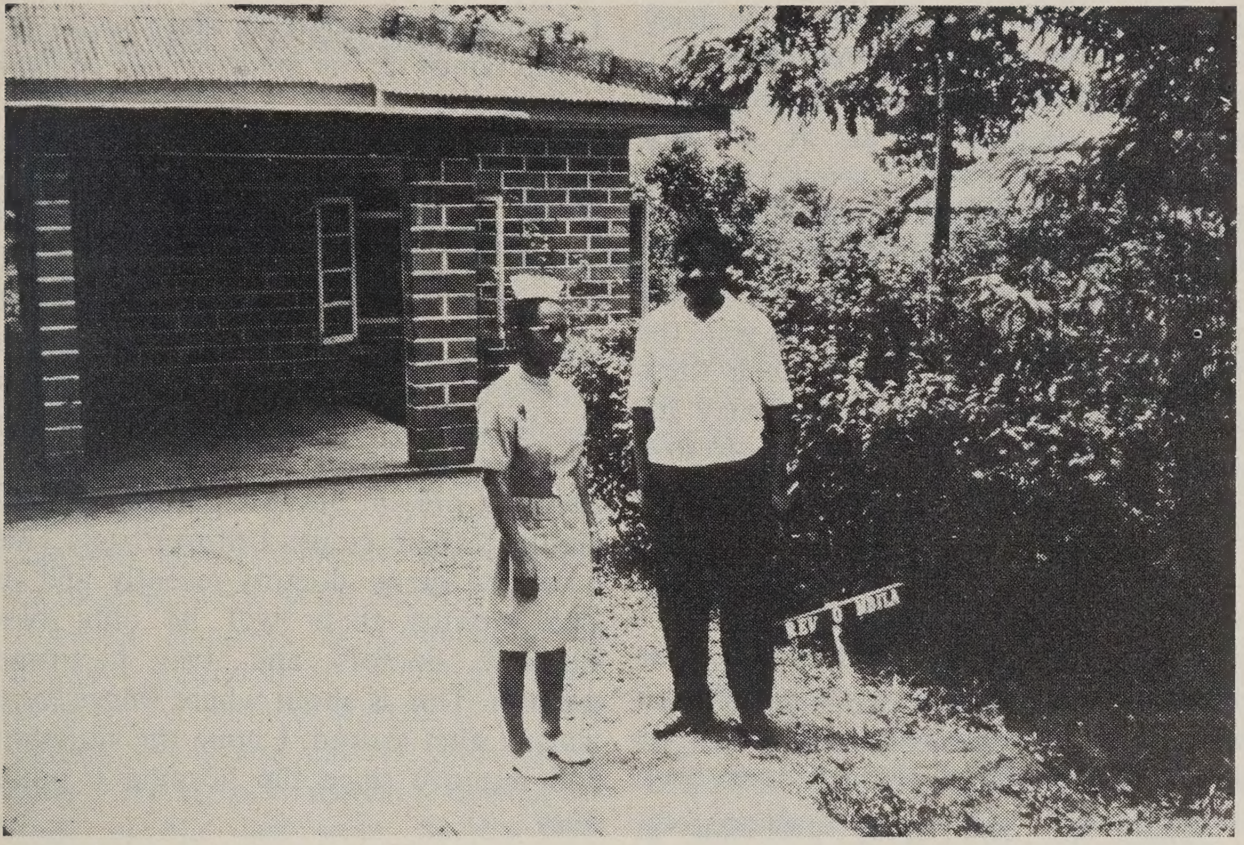
THE
TERIAN CHU

The Ungers are seen at the Don Mills offices before leaving for Nigeria. Their original assignment of one and one-half years has been extended by six months. They will return to live in Canada in November.



Pictured in front of one section of the compound, Rev. O. Mbila and Mrs. Chili Ogan. Mr. Mbila is chaplain at the hospital and Mrs. Ogan an administrator.

is, it is run by the government and church. In fact, there are three churches involved, Presbyterian, Anglican and Methodist. As you can imagine, after a war money is scarce, and thus Q.E.H. is always in the red.

Since the policy of most governments is to take over hospitals, the churches overseas have been reluctant to send funds to these areas. The staff at the hospital are constantly wondering if they will be paid or not. This does not lead to security, especially when there are many people depending upon the nurses to help them. The extended family system in Nigeria means that if you have money, you must share with relatives who have no money. Thus a monthly cheque is very important.

I have been amazed at the reconciliation in Nigeria among the people after the war. I think the different groups of people who were fighting three years ago now get along well. Of course, there are still hard feelings, but this is to be expected. The people in East Central State lost a lot of their homes, belongings and jobs because of the war. Unemployment is high. People are still trying to recoup their losses and thus are very materialistically minded. (This is not only a Western fault.) Money is very important here but I suppose we all would feel this way if we had lost everything during a war.

I would like to share a few of the medical experiences I have had. People in general are poor and thus they must delay coming to the doctor for help when they are ill. Therefore, we see a lot of people who are desperately ill. It is very depressing when you see people very sick but have no money to come into the hospital. The hospital board stipulates people must pay for treatment or else they are sent away. Prior to the war, the hospital had a pauper's fund to help these people, but now there is no money for this. I found this very disturbing—to turn away sick people because of lack of funds.

Hernias are very common in Africa and they can cause serious problems when a loop of bowel enters into the hernia and the blood supply is cut off. This is called a strangulated hernia and we must perform many of these operations.

There are also many problems in obstetrics, and unfortunately there are a number of women dying in child-birth. The labor does not progress satisfactorily and complications arise. So often the women will try all kinds of treatment at home to get the baby out and as a last resort, come to the hospital. Often at this time the baby is already dead and the mother nearly so. It is very difficult to get relatives or friends to donate blood when needed. I have seen people die from blood loss and their relatives refused to donate blood. Many people think that they will be weak if they give blood.

Children present many sad medical experiences. There is still considerable malnutrition about and we see many pitiful sights. Children 4-5 years old, weighing less than 20 pounds, very thin, pot-bellied and with sad looking faces. Most cases are due to lack of protein and this is mainly because of two factors:

1. ignorance about proper diet
2. the family is too poor to buy protein foods.

In the year and a half since arriving at Q.E.H., I have seen great improvements in the service to the people and in the quality of service. Our inpatient and outpatient load has more than doubled. It has meant a lot of hard work, ten hours or more a day and no days off for a seven month stretch. Most nurses and doctors have worked hard. Things are not as hectic at present because people are now planting their crops. Unfortunately, we have lost many doctors recently and in two months there will be only two full-time doctors and two part-time doctors. This is about where things were when I first arrived. I hope the situation will improve since the hospital is quite busy.

We have found living in Nigeria generally enjoyable. The people are friendly and you say "good-morning" over and over every day. Out here you greet every person every time you meet. The weather is hot, too hot at times.

The food is good, yams (like potatoes), plantain (like bananas which you fry), fruit and gari (not so good and difficult to explain . . . rather tasteless and you swallow it. But very filling.) The fresh fruit like pineapple, oranges, bananas, tangerines and pawpaw are delicious.

I have come to appreciate the statement we hear in America these days, "black is beautiful."

I trust this brief look at Queen Elizabeth Hospital will give you some idea of life here. It would take hours of talking to really give you an appreciation of the situation and the people.

Annual Council

Together In Christian Mission

The last week in May was one of those weeks when you don't know quite where to start to tell about it. The event: Council; the place: Ewart College, Toronto; the delegates: women from British Columbia east to Quebec; the concern: the on-going work of the W.M.S.

A lot happens at Council. From Monday afternoon to Thursday night, there isn't a moment wasted. It includes tending to business matters, studying the Bible, meeting old friends, reviewing the work of the last year, making new friends, singing, planning projects to come, looking at resource material and a lot more.

The beginning is really prior to the welcoming tea. Synodical Presidents gather for a session the day previous to Council and are able to pick up valuable information and at the same time look into particular concerns.

A buffet on Monday night is a real get-acquainted night. Delegates meet BWM personnel, visiting guests, and staff. This year's guests included Mrs. Denton Taylor, Chairman of the Board of Congregational Life, Frank Whilsmith, Administrative Council, Louis de Groot, Chairman Board of World Mission, Rev. George Malcolm, General Secretary Board of World Mission, Dr. E. H. Johnson, Secretary for Research and Planning as well as visitors from other countries. Meeting staff includes secretarial staff of the WMS, and it is a chance for delegates to put a face to the voice on the telephone, or the person compiling materials and letters. This light-hearted gathering sets the pace for enjoyable sessions ahead.

Missionary Motivation
"A Relevant Subject"

Missionary Motivation in the Seventies was an apt topic to open the sessions which had as a theme Together in Christian Mission. Dr. K. G. McMillan, General Secretary of the Canadian Bible Society, was the speaker who described this as "a relevant subject, the heart of the matter" when he addressed the opening session on Monday evening.

The matter of Christian motivation is a basic problem for the church to-day, said Dr. McMillan, continuing that the church has not escaped the impact of rapid social change. "Missionary activity has changed over the years" he said indicating that the pioneer missionary stage is past and we are "now partners today on a global basis."

Reflecting back to the "Missionary Century" Dr. McMillan studied missionary motivation of that era. He asked what motivated people to form missionary societies in that time? Why did they seek recruits–get people to go to overseas missions when the life expectancy was short? His suggested answers were adventure, taking a "superior" white civilization to under-developed areas, humanitarian reasons to share the benefits of our way of life, to spread our brand of religion, to save the lost. Looking at the present age, Dr. McMillan said practically all those motivations are gone now. The questions Dr. McMillan asked were "Have we lost sense of the uniqueness of the Gospel? Do we believe the Christian religion is superior?" He spoke of popular opinion which says all religions are the same . . . we're not supposed to convert people who already have their own faith. With this reference, he replied that the "question of the uniqueness of the Gospel is the crux of the problem."

Greatest Challenge is China

The lack of desire brought about by a crisis of belief and certainty is a problem facing the church, said Dr. McMillan. "When conviction and belief is gone is there any real motivation, not only for the missionary, but for ourselves? The crisis of faith is the crisis we face in the ministry as well."

Dr. McMillan asserted that the greatest challenge of the Christian Church is China. "We have been saying the Gospel can change people to serve others. Christians haven't done this," he said continuing that China had changed to a practice of working for fellow man. "In the midst of this can we say we have good news? Have we any good news to tell?" asked Dr. McMillan. His answer to the question is the good news is the same good news New Testament people had, and this is the motivation for Christian mission. "Believe; know what we believe."

Motivation is a matter of faith, said Dr. McMillan. "Without faith all our coming together is in vain." He also placed an emphasis on the need "to get some facts across about the real world we live in." People are reaching out for something, he said. "The good life has not come. We have a revolution of despair." Dr. McMillan's observance was that religions are booming today, and the Christian Church has an opportunity because of this reaching out. He stated that we need to get the fact across that God is alive and working in the world today, and have an enthusiasm for a dimension of life that is not human.

Citing examples of the growth of Christianity in Africa, Dr. McMillan said "things are happening. Surely the WMS has a role today." He concluded by saying "God is alive and at work in the world today even if the world is sick and at times the church may be sick," and that we must go out fortified with the facts of faith.

Enthusiastic Singing and Theme Hymn

Singing was an appreciated feature of Council. The theme song for the gatherings was "God of grace and God of glory". It's enthusiastic melody matched the spirit of the singers as each day another line of its message was emphasized. "Grant us wisdom, grant us courage for the living of these days—for the facing of this hour—lest we miss The Kingdom's goal—that we fail not man nor Thee—serving Thee whom we adore."

The New Book of Praise was the source for hymns new and old for the Worship in Song held two mornings and led by Mrs. H. Keefer. Tuesday afternoon was a time of lively singing under the direction of Alan Cowle during a hymn sing. Sprinkled with humour, the time was another occasion to learn new tunes, and examine the words of hymns. Singing was enjoyed so much that unscheduled sing-alongs occurred occasionally between sessions.

Alan Cowle leading a hymn-sing.

Moderator's Message "The Lordship of Christ"

The Moderator, Rev. M. V. Putnam, unable to attend as he was at the Scottish Assembly in Edinburgh during the time, sent greetings to Council. His challenge was to "remind you all of the Lordship of Jesus Christ". This, he said in his letter, "Implies for Christians a corporate responsibility. Because Jesus is Lord, and head of the body which is the church, He requires that the body members function together, making full use of the gifts of His Grace through faith in Him. Because He is Lord of the church, He must be Lord of everything we do in the church, which means that no member has the right to ignore or despise any other member. Furthermore because we are members of the same body, and Jesus is Lord, there is a place and a work for each member." Mr. Putnam concluded his greetings by saying it is his hope and prayer that we as Presbyterians will come to understand fully and personally what it means when we say Jesus Christ is Lord.

Eastern Division Sends Greetings

The President of the Woman's Missionary Society, Eastern Division, Mrs. John Posno sent greetings to Council. Regrets to the invitation were sent during a time with a busy schedule for her. The Celebrations of the Bhil Anniversary were attended by Mrs. Posno as well as Mrs. J. M. Burnett. Her letter of greeting sent best wishes for a very successful and inspiring Council.

Bible Discussion Based on Philippians

Bible study sessions began Tuesday morning. The chosen passage for the three gatherings of each group was Philippians. Educational Resource Personnel who had gathered for a Staff Conference and stayed to attend Council led the study periods. Groups remained the same. A common comment following the final session was that participants got to know each other and felt comfortable discussing the various topics. Discussion there was, to the point that Bible study sessions were the one most often exceeding their time limit!

The staff of Ewart College, as well as hosting the event, also joined in sessions. Miss Margaret Webster, Principal, and Rev. Irene Dickson, Associate Professor, both made contributions to Council by conducting worship services.

Rembrance Service

A Service of Remembrance was conducted by Mrs. G. Corman, President of the Synodical of Hamilton and London. "Sunshine and shadow has mingled, and will mingle this year" she said, but focused her remarks to praise and thanks to God for having known and loved and worked with WMS members who during the last year have been called to higher service. "Let us grasp firmly the torch they have handed us and hold it high," she said. "Let us not sorrow as those who have no hope." Mrs. Corman concluded her Service of Remembrance with the message of Revelations of the New Heaven and the New Earth.

Committee Reports

Continuing business meetings were on the agenda each day for the delegates that answered the roll call to represent the Synodicals of the Western Division. Since details of business are completely recorded in the Annual Report of the Society, Glad Tidings will concern itself only with reports and information of general interest.

Miss E. L. McClelland reported to Council on behalf of the Board of Trustees. She humorously remarked on a board that existed because "This is the law, a board of five members with nothing to do." Their chief concerns are the sale of properties, a report of which is contained in the annual report.

Supply Fund
"Go The First Mile First"

Mrs. W. E. McCutcheon presented the report of the Supply Fund. Explaining the reasoning for little detail given in reports, she said these are often taken as suggestions for supplies in need, and stock is built up in the wrong product. Mrs. McCutcheon stressed the necessity of inquiring as to what is needed before work on a supply project is started, and to look into the matter of shipping also before a project is started. A further comment made in the report was "You can't go your second mile until you've gone your first."

Mrs. McCutcheon stressed the urgency in sending in supply money regularly, saying the money could be included in a cheque covering general fund monies giving notation as to the sum of money for each fund. With figures to illustrate her points, Mrs. McCutcheon also indicated that with two exceptions only, allocations for supply fund have not been met. All general funds and supply funds must be in before supply projects are ever commenced.

It was later agreed by the delegates that the offering of Monday evening's opening session be given to the Supply Fund.

New Editorial Objective

The Editorial Committee Chairman Mrs. M. McGillivray, presented to Council concerns of that committee. A statement of policy regarding contents as well as business was given, with emphasis centred on circulation. Mrs. McGillivray pointed out that only 50% of the membership is presently subscribing. She launched an objective of every member becoming a

Council Executive Members and staff keep the Sessions moving.

subscriber, and pointed out that this was also the answer to any financial questions that may come up, including the question of raising the subscription rate. Following this statement of policy, Mrs. Laura Plummer, Editor, conducted two question and answer periods, one on the changeover to computer for circulation, the other on content policy.

Life Membership
"No Small Amount"

Referring to the Annual Report section on Life Membership, Miss Myrtle Rose commented the money contributed to the Society by this means is "no small amount". Miss Rose encouraged the giving of Junior Memberships calling them "little stepping stones towards interest in the mission of the church." Life membership pins were discussed in view of the present fluctuating gold prices, and it was noted the price quoted in February Glad Tidings is the current rate.

Other business sessions covered areas of national consideration as well as resolutions dealing specifically with particular synodicals. Estimates for 1975 received time for presentation, discussion, recommendation and acceptance. Mrs. McCutcheon, on behalf of the Finance Committee opened the presentation with her usual humour of sticking a sign with the letters "B.P." on the wall, commenting that this was the reminder she was giving herself to be patient. Before the estimates were given, it was discovered that the sign was also for the delegates to remind them to be: prayerful, perceptive, purposeful, prepared, persistent, persevering, prompt, powerful and perfect. With that, the estimates were considered, including the information that it is most necessary for treasurers to send in the registration number forms required by the government, and the request that monies be sent in to Toronto as they are gathered. A summary of the estimates is found in the Annual Report.

Mission Staff Visit Council

Throughout Council, at times allowing fellowship, Mission Staff were introduced, as well as visitors. Included were Rev. and Mrs. J. M. Daniel from India, Miss Patricia Hanna, Director of Services for Overseas Students and Laymen Abroad, Rev. David Smith from Vancouver, Miss Isobel McConnell from Windsor (who had served in India), Miss Patricia Pooler, an Overseas Volunteer, Miss Patricia Baker, returned from Japan, Miss Mbeke Okore, a student from Nigeria, Rev. and Mrs. Russell Hall, returned from Nigeria, and Rev. Saindi Chiphangwi from Malawi.

Communications: People Sharing

How shall they hear? What did you say? What was that all about? The topic was communication, and the speaker Communications Consultant Rev. Harry Crawford. A definition of communications of "People sharing something of themselves with others thereby altering their relationship" was a starting point for Mr. Crawford as he spoke of "the greatest of all responsibilities is to communicate the Gospel." He mentioned a "display" of prime audio visual material in Berkeley Studios, Toronto, which stands the participants in a strategic position to see themselves in a full length mirror. Mr. Crawford asserted in communicating, set the objectives for each presentation. He said "the message may be the spoken word, but it may be something more."

Mr. Crawford gave suggestions, while at the same time indicating no communication is ideal as barriers to communication are always present. One suggestion in using materials is "Try it on yourself. Do you like it?" Another is to do it in such a way that the person to whom you are communicating will say "This is important because you did it well." Mr. Crawford also warned however "Don't have a great performance, but no communication." He mentioned the value of taking away anxiety about time for the audience, using the language they understand, and having other people, especially young people, work the equipment and take pictures. Mr. Crawford's conclusion is "Communicating is sharing."

The Christian Literature Report was given by Mrs. M. DiGangi. In this, interest was accented, and the validity of such contributions proven as she referred to specific letters and comments forwarded from the recipients. Details of disbursements are available in the Annual Report.

Introduction of New Study Packets

All the mysteries of what's in those new study packets were unfolded by Miss Mabel Booth and Miss May Nutt at Council. As well as presenting the material, care was given to explain contents to ensure delegates understood which materials were best suited for specific groups. In addition, an adequate and varied supply of materials was on display and for sale throughout the sessions, courtesy of Mrs. Norma McComb, Book Room Manager. The result of the three presentations was the availability of resource material to meet every group's study interests.

Women Around the World Sharing in Mission

International is the word to describe Tuesday night's presentation for Council delegates. Many Mission Staff joined with Mrs. J. M. Burnett to share a little of other countries with those gathered. Mrs. Burnett, who had represented the WMS (WD) at the Jubilee Celebrations in India and visited Board of World Mission staff in various countries, shared with the delegates her experiences through a slide showing.

Through the many colour pictures, delegates had a little trip around the world to discover what women in the church in other lands are doing. In each area it was discovered that women are very much interested and active in Christian work.

Learning, Entertainment In Simulation Games

If anyone walked into Council Wednesday afternoon and left saying the delegates were sitting around playing games, they were right. Simulation games were the order of the day, but they were more than entertainment. Dr. A. E. Bailey, Miss Helen Tetley and Education Resource Personnel directed the game of learning. It involved planning support for education for mission in Presbyterials, and in it delegates examined, studied, thought out the ways and means of tackling the situation in their circumstance. Other simulation games were also available for a try-out, or for an idea. (The teen-age packets this year include a simulation game which will be beneficial to groups.)

"Working together in Christian Mission wherever you go! With this topic following the worship "Share Life", mission was the focus of attention as a panel discussed the matter together with the audience. Miss Mary Whale, Secretary Mission Personnel, Miss Giollo Kelly, Secretary Canada, Special Ministries, Rev. Gordon Williams, Native Citizen Group, Core Co-ordinator, Mrs. Kyung Hee Park, a scholarship student from Japan at U.B.C., and Rev. Saindi Chiphangwi, a theology student at Knox College together discussed the meaning of Christian faith for them as individuals in a minority situation, specifically as an Indian in Canada, a Korean in Japan, and a person from a developing country.

Long Service Recognition For WMS Personnel

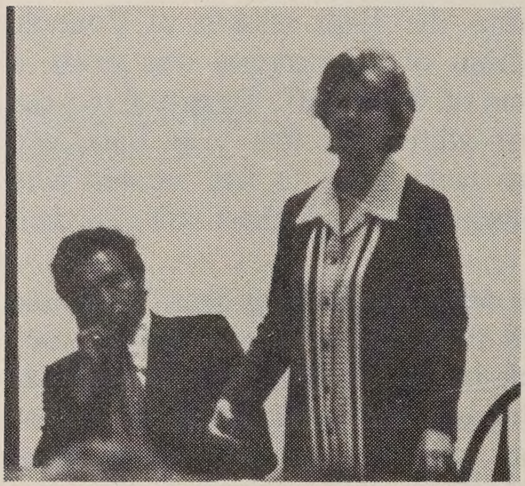
During the final session of Council, recognition of long service was given to members of WMS staff. Twenty-five year pins, or additional five year bars, and corsages were given to five women who had given much of their life to their work.

Miss Margaret Ramsay was designated in 1928 to work in Taiwan. She returned to work in Canada for three years, and in 1944 began work in British Guiana (now Guyana), returning in 1968 to work at Ewart College.

Miss Margaret Boyd received a twenty-five year pin recognizing her work across Canada in many aspects of WMS interest. She is presently one of the Area Education Resource Team for Central Canada.

Since 1933, **Miss Mary Sherrick** has been carrying out her duties in India, mostly in the Bhil Area. Teacher, principal, and administrator, Miss Sherrick has been influential in many lives. Presently Administrator at Jobat Christian Hospital,

Members on Educational Resource Teams attend a Staff Meeting before Council begins.



Miss Mary Whale introduces Gordon Williams during a panel discussion.

◀

Lively Hymn-sings were enjoyed, thanks to Mrs. Keefer.

◀

Bible Study and discussion were much enjoyed sessions.

Mrs. J. M. Burnett, President, is busy seeing all is in order to ensure the success of Council. ▶

Miss Athalie Read, Mrs. J. M. Burnett, Miss Annie Wilson, Miss Margaret Boyd, Miss Margaret Ramsey, and Mrs. Ruth McFadden (l to r), pose after recognition of long service. ▼

the presentation was accepted on her behalf by her sister, Mrs. Ruth McFadden of Weyburn, Saskatchewan.

Since 1948, **Miss Annie Wilson** has been serving in Canada in the Chinese work. From Vancouver, Miss Wilson has equipped herself for her task by studying Chinese. This and musical accomplishments are valuable assets, especially in the children's work.

Miss Athalie Read came to WMS staff thirty years ago. Since then, a great deal of service has been given through Canada, as well as in Guyana. Miss Read is presently at Flora House in Winnipeg.

Message from the President
One of Challenge

Mrs. J. M. Burnett, President of the Women's Missionary Society, W.D., delivered during the final session of Council her message to the delegates. She recalled her fascination with doors of various types she saw during her recent trip, doors with or without locks, large or small, plain or fancy, and sometimes not at all, and noted that they signified opportunity, and acted as directional signs. Delegates were reminded that Christ likened Himself to a door. She spoke of the parable of the ten virgins, and called it a "Parable of Preparedness", and challenged delegates that "Our church is involved in happenings. We in the WMS could choose to do for ourselves and not be ready to seize the opportunity," she said, adding that "God will never completely shut the doors until all have heard the Gospel."

What Kind of Army Are We?

Celebration and commitment were blended in the final worship service of Council. Miss Louise Reith, Executive Secretary, conducted this time of consideration and commitment, assisted by Education Resource Personnel. Through a recording, thought was given to the question of "What kind of army are we . . . mighty or rag tag?" The conclusion of the Celebration was the singing of Thine be the glory, risen, conquering Son.

Presbyterial Officers, Synodical Officers, Council Executive and staff together joined in "commitment to Jesus Christ depending on God for wisdom and courage to discharge duties faithfully to be together in Christian Mission with His followers around the world."

Officers for 1973-74

Past-President	Miss E. Luzetta McClelland
President	Mrs. J. M. Burnett
First Vice-President	Mrs. John A. Newstead
Second Vice-President	Mrs. W. E. McCutcheon
Treasurer	Mrs. W. H. Adamson
Corresponding Secretary	Miss Isabella T. Hunter
Members without Portfolio	Mrs. Kenneth Boyd Mrs. J. D. Cleghorn Mrs. Wm. Fitzsimons Mrs. J. R. Geddes Miss Olive G. Grant Miss Mary Hamilton Mrs. D. F. Hazell Mrs. H. Hogg Mrs. H. Keefer Mrs. A. B. Lane Mrs. J. E. McGillivray Mrs. G. H. Peckover Mrs. Carl Remus Mrs. P. Rumball Mrs. Gordon Whitton

On Summer Assignment

Each year during the summer, students from Knox College receive an appointment. These appointments give necessary practical training, a vital part of their learning experience. Many times this is to assist a continuing work, but often it is to carry on a ministry that is seasonal. The following collection of articles tell of the experiences and variety of work in which these students find themselves very much involved. Although the recollections are of the happenings of last summer, they could very easily be of this summer as well.

...on Lake Huron

by LLOYD CLIFTON

There was hardly a soul stirring as the car drove into Jowett's Grove trailer camp and proceeded to a clearing on the bluff which overlooked Lake Huron. Promptly cords were unwound and a public address system set up. A guitar summoned the people to worship with familiar hymns. As if they were answering the call of the Pied Piper, eighty-five people started to gather with their lawn chairs for pews. They had come to worship God. The service was brief but sincere. The people sang the words of those modern folk hymns which had led them to this place. After a half hour of fellowship, they returned to their trailers refreshed and more ready to appreciate God's gift of nature.

This was only a part of the ministry associated with Knox Church, Bayfield. It is a small congregation of approximately ten members in the village of Bayfield, Ontario which has a population of about five hundred. When I went to Bayfield, there was no active Christian outreach in the community. Since the village is situated on the lake, there is a large influx of vacationers during the summer. It was decided that our mission must be to reach these people with the gospel of Jesus Christ in a new and meaningful way by stressing the community and ecumenical aspect of our work. Under the circumstances, it was obvious that we must take our ministry to them and not expect them to come to us. This was the thinking that lay behind not only the Sunday morning service at Jowett's Grove trailer camp, but also the Coffee House program for the young people and the Day Camp program for the children.

With our coffee house program, we attempted to take the gospel of Jesus Christ to the young people in the sense of providing a place where they could carry on a dialogue with witnessing Christians on their own terms. A relaxed atmosphere was created by a live folk group and the operation of a limited snack bar. Within this environment, it was the task of the leaders to become involved in the conversations of the young people and to provide them with a Christian perspective. The extent to which this program met the needs of the young people is best indicated by the fact that upwards to one hundred young people would be present in the course of an evening. Without the able leadership of Douglas Allen and his ability to relate to young people, this aspect of the Bayfield mission could not possibly have been as successful as it was.

It is not unusual for a day camp to meet on the beach when the opportunity permits. When the day camp at Bayfield went to the beach, it was a little different. They were going to clean up after the army of bathers who had invaded on the weekend. The children were learning, in a practical way, their responsibility towards preserving this beautiful world which God has given us. The glass would be taken back to the church and eventually sent to a recycling plant in Wallaceburg. Emphasis was placed also on the Christian ideals of day-to-day living by the way in which we related to one another within the day camp setting. While we were not able to take the day camp to the vacationers physically because of our limited personnel and resources, the children of the vacationers were encouraged to participate in our day camp program and transportation was provided for cottagers who lived outside the village. For 1974 the plan was to expand the day camp and actually hold it in the trailer camps of the area.

At the end of the summer, someone commented, "We feel that this has filled a great need in the area". This is an example of the general attitude within the community. It has to be the greatest compliment which can be given to the church. For this is surely the purpose for which the church exists: to meet the needs of mankind at their own level through the example of Jesus Christ. If the Bayfield Project has taken a step in this direction, then it must be judged a success and credit given to all levels of the church administration which helped to make it possible and who must insure that it will continue.

This year the Bayfield summer work has been carried on by Michael and Stephen Farris of Toronto.

... in the Laurentians

by RUTH PENNY

As we turned off the Auto Route and drove on to the village of Bellefeuille, near Mille Isles, we were overcome by the silent beauty of those ancient Laurentian hills. Even though Montreal was only 45 miles away, this was a completely different world.

Here, the wind could whisper again its haunting tales of long ago, of the green forests and blue hills that had stolen the hearts of the young Irish lads over a hundred years before; of the hardship and heartbreak that had given mere children a wisdom and maturity that had once belonged to old men. It told of the never ending battle with nature on these mountain farmlands, where the winter winds would nip and bite and devour a man and where families trusted in God with all their being. It was in those days that the little community of Mille Isles had its birth.

This robust little infant was to grow up to be one of the only English speaking pockets in the Laurentians and today still has many of the same qualities as of long ago. I'm sure her people are among the kindest and most warm-hearted anywhere. Our family has never been any place where we immediately felt so accepted as we did in Mille Isles.

Not many of the area farms are now in operation although the family names have remained the same over the years. Many of the men work in the bush in the winter and on construction during the summer. Then, there are still others who brave the Auto Route everyday to commute to jobs in Montreal.

After arriving at the Sidney Jones' our first day, and receiving a very warm welcome, we carried on to the manse only to discover that the church ladies who had prepared the house for us, had also left tea biscuits and homemade jam for us to enjoy before bedding down that night.

The building of the summer manse, a five room bungalow, had been completed only two years before by the church men. During the winter, Mille Isles depends on supply ministers who usually travel in on Sunday morning.

Uninvited though she was, Hurricane Agnes decided to visit Mille Isles just about the time we arrived. All night long she raged but the next day, weak and exhausted after washing out many of the gravel roads and knocking down trees and hydro wires, she slipped away.

Small and quiet in the winter, the population of Mille Isles swells dramatically with the closing of the school year in June, when Montreal families move to their summer homes in the country.

During this vacation period, the Presbyterian Church runs a Bible School for one to two weeks in July or August and a Sunday School program, which some years is carried on over the winter by Sheila Riddell. The boys and girls of the area have always been enthusiastic sports fans, so Alton Riddell has devoted his free time to coaching baseball teams in the summer and hockey teams in the winter.

While the younger members were able to enjoy these activities, the oldsters had formed a summer Bible Study group which was held weekly from home to home.

Our quaint little church building, over 100 years old, had been set very neatly alongside friendly old trees and right behind was a tiny cemetery with old-fashioned headstones dating back to the 1850's. Once inside the church, it was a delight to find the pews still clad in the thick red seat cushions of years gone by.

In this very place, how many hearts over the years, had thrilled to hear the story of Jesus' love, of the strength and security and peace that only He can give. As we thought about the generations who had gone before us and the unfailing help that Christ had given them, we knew once again that today, just as long ago, our need to know and cherish Jesus as our own personal Saviour is just as serious and of the greatest importance in our lives.

Ruth and Bill Penny went to Mille Isle as summer missionaries for the summer of '72. With them went their three children, Billy 7, Lee-Anne 5 and Cary Andrew 2 who all quite enjoyed their summer in the country. They were assigned to Mille Isles again for the summer of '73.

... in Winnipeg

by LARRY K. LIN

What is the Presbyterian Inner City Indian Project?

To some it is merely an old run-down church situated in a low income area. To others, it is a Mission to which they can donate their money and then sit back and say they have done their part for God. To another, it is a chance to live with the people of the area, move with them, learn from them and perhaps help them to help themselves. To still others, those who live continually in a life that places obstacle after obstacle in their path, it may be a chance hurdle over some of these obstacles.

Because of the love of one man for the native people in the area, Rev. Rex Krepps, a work was started and still continues in Winnipeg. Now others have joined in his dream and the Mission has expanded to one church worker and over 30 volunteers including a minister-director. Their main purpose is to assist the Canadian Indian in his transition from the reserve to urban living.

One of the biggest problems is to challenge these people to live, to have a greater awareness of themselves as individuals. This is partly accomplished through the program of weekly clubs. There are at the moment six clubs for all ages providing the residents with a place to go and to learn a different approach to life without having to forfeit their culture or beliefs. They are not the only ones who benefit, for the leaders also are continually learning about their culture and exactly what it is like to live and grow up in the area. The clubs' attendance ranges from 60 to 90 throughout the week. In co-operation with the Winnipeg Adult Education Center there are English classes held twice a week for the people of the area.

During the Summer months, while clubs are cancelled, the Mission begins an entirely different program. It consists of weekend camps, weekly camps and day camps. These camps are for all ages as well as a family camp. Due to the fact that our 'Opportunity for Youth' project was rejected, we could not do all that we had planned for the summer months. We are grateful, however, for the dedication of the young people who applied for the grant, as they agreed to work for the Mission on a volunteer basis living on their faith that the funds would be raised. Through a few car washes some money was raised and the work accomplished was tremendous considering the limited funds.

In addition to this work, there are other aspects of the project which continues all year. There is a Church service and church school held every Sunday, as well as a continual counselling service and referral service. These services are workable 24 hours per day as the frustrations of life do not occur on a 9 to 5 basis but rather because the Mission is there, people phone or drop in whenever the need arises. For personnel, perhaps it is just to listen, to advise, just to be there at that time in that place. Whatever the need, because the Mission exists, the people need not suffer alone.

Now you have a glimpse of what the

Presbyterian Inner City Indian Project is. To know it in detail, however, can only be accomplished by living in the area, experiencing with the people the joys and the frustrations of such an existence. The underlying idea of the Mission can be summed up by the poster which hangs on a wall in the church . . .

Give me a fish
and I eat for today;
Teach me to fish
and I eat for a lifetime!

The summer work has brought to us several Indians and community youths from the city and area that have great potential for leadership with their people. It will be wonderful if we can provide good training sessions for them to increase their knowledge and abilities for teaching and serving their own people. Spiritual encouragement, prayers and financial assistance from the church to facilitate us to be able to go one further step are required. I believe that with the help of God and His amazing grace and inspiration through the Holy Spirit the mission and the work started there will continue. Through our service to the people, we can glorify our God, expanding His kingdom on earth. Yet this can not be done solely by the mission; everyone's prayer, concern and assistance is needed. Let us join together and go forth to our work.

Larry Lin who received his M.A. from McGill University this spring has applied for an appointment under the Board of World Mission.

Knox College student J. C. Ferrier, who is entering his senior year in the fall, is at Winnipeg Indian Centre for this summer.

... in Northern Ontario

Saying there is a definite place in the ministry for women, Nan Flindel, the only girl in her class at Knox College, is going about her training for the ministry. Part of that training is in summer appointments, and Huron Feathers was the assignment that "rounds out the education".

The setting was a Northern Ontario summer resort area with beaches and young people making up a large part of the summer population. The ministry Miss Flindel was involved in was much more than Sunday services throughout last summer. Days were filled with day camps, a coffee house, hostel operations, worship services, all of which left only a little time for recreation at a nearby Mennonite Camp where the group of workers at Huron Feathers found fun and fellowship.

The Centre is on the beach, and has become a part of summer activities for young people passing through. The Hostel is a community church project co-operatively run through the United Church, Lutheran, Anglican and Presbyterian personnel. It's a stopping over place for young travellers, and although only coffee is served in the morning, it's a welcome and well known place.

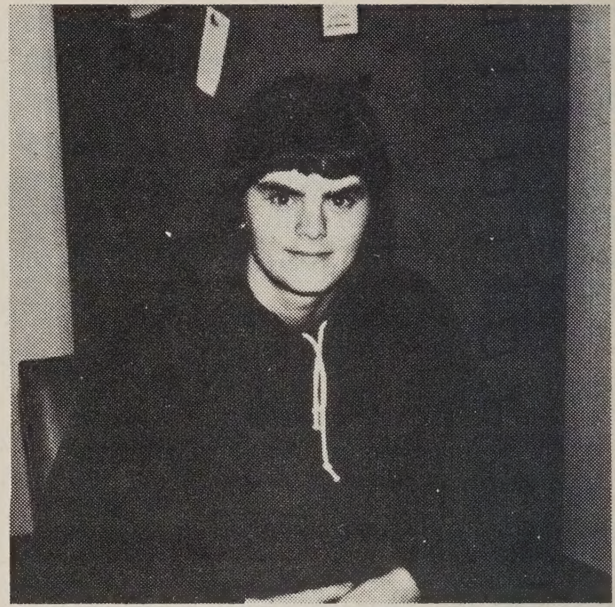
The Coffee House "gives kids in the community an alternative" says Miss Flindel, continuing that for the trained volunteer counsellors that "it's a good way to spend a summer". The relaxed atmosphere and conversation is a drawing card, and Miss Flindel says "there were good feelings on the part of people who came to the coffee house".

Another area of involvement were church projects that somehow included even such things as a baby contest, dog show and sand castle building contest. The Sunday worship services were an area of participation for all the young workers. Although Miss Flindel and ministers located nearby gave the sermons, the services had a modern language format, Mission Sisters songs with guitar accompaniment, and the chance for the youth to do a complete service themselves.

Day camps on the beach or in the nearby forest provided a time for children to study God's world and relationships with fellow man. For the twenty to eighty young campers, games, recreation, arts and crafts all provided entertainment as well as education.

Another experience of the summer for the workers was the sharing of the cottage and those chores that go into home making. By the sounds of it, none of the volunteer workers were particularly adept in the culinary arts, and Miss Flindel recalls "pork chop chips that clinked when they landed". Despite it all, the experience was one that had the appreciation of all those involved in a way that all camp counsellors can understand. Who else but these hardy types could appreciate going into the lake fully clothed, or getting a bucket of water as a good morning greeting?

Another experience reserved for summer is the campfire and guitar singalong. There were plenty of these for the young population at Huron Feathers. With a beautiful sunset, flickering flames and gentle song, a worthwhile happening was again underway and part of summer ministry.



Nan Flindel just in from a favourite pastime at Huron Feathers—cycling.

Being on a summer assignment in such a resort place is hard work as well as relaxing work. Looking back, Miss Flindel recalls the happy association with the community and church people. She feels the people she worked with responded well, and that includes response to a woman in the ministry. "Sometimes in this role there is a tendency for others to be apprehensive, or have a feeling of just waiting to see how this will work out", but she concludes that the feeling is mostly favourable. What this all amounts to is providing a student minister with a favourable summer of service.

This summer Nan Flindel is working at Flora House, Winnipeg where the concentration is on a children's program. This year Sauble Beach will be served by Mr. and Mrs. McLachlan and Miss Margaret Stewart.

Letters to the Editor

On behalf of the Executive of the Toronto-Kingston Synodical Society I have been requested to express good wishes and congratulations to you as the editor of our magazine, the "Glad Tidings".

We wish continued success and God's guidance in the future as you edit future numbers for the pleasure and education of its readers. Very best wishes!

(Mrs.) Irene Weir,
Corresponding Secretary,
Toronto and Kingston Synodical.

Heartiest congratulations on the many fine articles in Glad Tidings in recent months and of the lovely format it has been wearing lately.

I was librarian at the Timmins High and Vocational School here from 1953-1967. I think it was Mrs. Cherry, who had for years in each issue of your magazine, a list of books suitable for teen-agers. I used always to peruse this list most carefully and dozens of very fine books were added to our shelves from them. May I make a suggestion that the practice of having lists of suitable books be continued if possible. No one can estimate the benefits that resulted from the reading of these books, especially when it is so difficult to-day to procure good clean books for the young to read, yes, and for those not so young in years but in mind.

The book list was a most commendable missionary work for Glad Tidings to carry.

(Mr.) W. J. Messenger,
Timmins, Ontario.

On behalf of the Evening Auxiliary of First Presbyterian Church Regina, I want to let you know how very much we are enjoying the Glad Tidings.

We answer our roll call at each meeting by members calling attention to an item of interest in the latest number. This has greatly increased the reading of the Glad Tidings, we all are enjoying the magazine with renewed interest.

Keep up the fine work.

Mattie White,
Secretary of Evening Auxiliary
First Presbyterian Church,
Regina.

May I congratulate you on the good work you are doing as Editor of the Glad Tidings. There have been some very interesting issues. May I wish you continued success.

(Mrs.) Muriel Ledingham,
British Columbia Synodical.

PROFILE

This spring the Calgary School Board honored Miss Gunn by naming a new school Catherine Nichols Gunn Elementary School.

This was a well deserved honor for a person who had worked diligently in Calgary as a public health nurse, serving the school children for thirty years before her retirement in 1952.

Gracious, Generous, Understanding, Loyal and Vivacious–these coupled with modesty and humor give you some idea of our person in profile.

Gracious?–This is summed up in the words of a woman who was under her care as a child, "When I look back on my childhood and Nurse Gunn, I remember her kindness and the way she held her head so high–I always straightened my shoulders in imitation–I so wanted to be like her."

Generous?–Nurse Gunn tramped the North Hill during the depression. She knew all the families and those in financial trouble were given food and clothing collected by herself. No child

CATHERINE NICHOLS GUNN with children at the new school.

went cold or hungry or even dirty to school. She once took a suit that she was still wearing to give to a girl who had nothing to wear to high school.

Understanding?–Parents and teachers alike tell tales of her comfort when troubles hit. One mother said "I could not have borne my bereavement if Miss Gunn had not spent many hours convincing me I had much left and that for my children's sake I must start again. No home with illness will ever forget her visits. Care, Love and Friendship joined in every visit she made.

Loyalty?–Miss Gunn gives of herself to any enterprise she undertakes. After her war service she stayed on for a year in France helping the civilians injured in war. Then on her return she helped with TB soldiers. She became a school nurse and did not count the hours she worked. She helped establish the Health Services in Calgary. After hours she gave volunteer service to CNIB reading, writing letters and encouraging. She is still making visits in nursing homes. Not least of her loyalties is her church. Miss Gunn taught Sunday School, gave leadership in WMS and supported young ministers.

Once the Presbyterian Camp at Kanniwan looked as if it could not be held because, despite every effort, a nurse could not be found. Eight or nine years after her retirement, Miss Gunn went to camp. The children said "she is the best nurse". (She too had fun and took part in everything.)

The children at the school were delighted with Catherine Nichols Gunn and are very proud of the name given to their school.

SYNODICAL GIVINGS

January - - - - - - - - - - May 1973

OBJECTIVE		1972	1973
139,970.00	Hamilton and London	39,439.00	42,508.00
146,920.00	Toronto and Kingston	31,100.00	35,500.00
21,125.00	British Columbia	3,932.00	3,805.00
72,935.00	Quebec and Eastern Ontario	18,658.00	18,392.00
21,610.00	Alberta	2,924.00	3,555.00
11,710.00	Saskatchewan	2,329.00	2,088.00
17,165.00	Manitoba and North West Ontario	3,265.00	4,064.00
$431,435.00		$101,647.00	$109,912.00
	SPECIAL GIFTS	3,664.00	1,810.00
	EXPENDITURES		172,147.00

Graduation For Service

The 1973 graduates of Ewart College are now working in a variety of places throughout Canada. Some readers may be interested in the details of the May Graduation Service which acknowledged the completion of three years of study at Ewart College. Other readers may be interested in specific information about courses and invidual graduates.

The Graduation Service of Ewart College was held at the College on Thursday, May 17. The Reverend J. Karl English, B.A., B.D., the Chairman of the Board of Ewart College, was the guest speaker.

Mr. English gave an inspiring address challenging the people assembled to extend the boundaries of their work and thought. The words "Be Flexible" will remain in the minds of the seven graduates as they each begin service in the Church.

The Reverend W. J. Adamson, B.A., B.D., conducted the service of worship. Ewart College choir under the direction of Mrs. Broughton sang the anthems "Thou Hast a Work for Me to Do" (Robson) and "Alleluia" (Hummel). The choral response to the call to worship was "Bless the Lord, O My Soul" (Ippolitoff-Ivanoff).

Dr. Margaret Webster, B.A., M.Ed., D.D., the Principal of the College, spoke about her partial sabbatical and the positive contribution of the students to a happy year. Twenty-five students were enrolled in courses during the 1972-73 session.

The Presbytery of East Toronto certified six of the graduates for designation to the Order of Deaconesses. It was impossible to certify for designation the first male graduate—Jay Bailey—since there is no order for young men comparable to that of the Order of Deaconesses.

Following the service, a reception was held in the lounge.

The Ewart College course involves study over a three-year period and includes work done in summers. Courses and individual programmes depend on the qualifications and interests of each student. Most students enter either the Diploma Programme or the Degree-Diploma Programme.

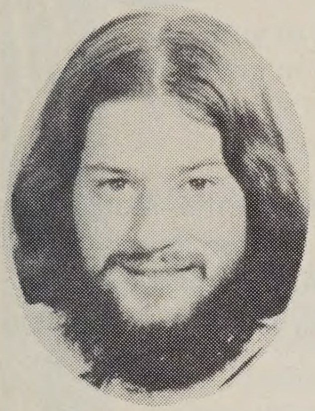
Admission to both programmes is made by applying to the Principal of Ewart College. Students ought to have completed Senior Matriculation successfully in their own province, but students without this standing who are mature students (over 21) are given special consideration.

Diploma students take their courses at Ewart College. These courses include Biblical studies, work in Christian Education, Social Work, and History to name a few. In addition, students are involved in practical work including observation, teaching in church schools, and internship under the supervision of professional workers.

Degree-Diploma students take some courses at Ewart College and others in the Department of Religious Studies at the University of Toronto. Courses and practical work are similar to those taken by diploma students. A wide range of subjects in the university provides for considerable choice and the development of particular interests of individual students, and means that their university work can be continued and completed at a later time, if they so desire.

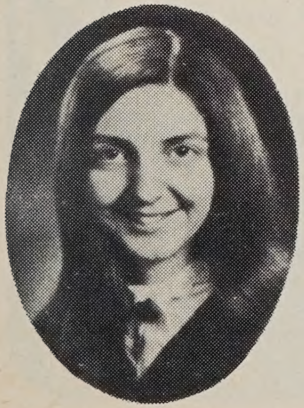
Naturally, it is impossible to predict the exact nature of the work a graduate will do. The work depends to a great extent on the abilities and qualifications of each graduate and on the needs of the Church at the time of graduation.

The following will indicate the variety and nature of the work presently being done by the 1973 graduates.



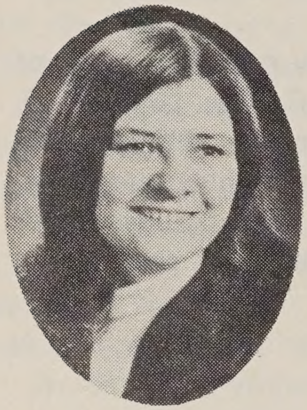
JAY BAILEY, Agincourt, Ontario. Jay has the honour of being the first male graduate of Ewart College. On May 19, he married Janet Main, also a member of the 1973 graduating class. Together, they are working in Elphinstone, Manitoba and the Rolling River Reserve. All through their studies, they have shown a marked interest in the mission of the Church to the Canadian Indian.

KATHLEEN BAILIE, Calgary, Alberta. After a period of work in business in Calgary, Kathie came to Ewart because of increasing interest in the Church's programme of education. She is now the Deaconess in Knox Presbyterian Church, Lloydminster, Alberta.



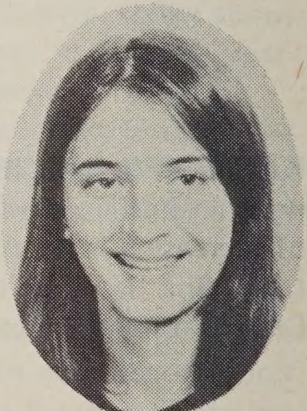
CHARLOTTE BROWN, Fingall, Ontario. Like many students, Charlotte came to Ewart College on the completion of her Senior Matriculation. She is now the Director of Christian Education in Chippawa Presbyterian Church, Niagara Falls.

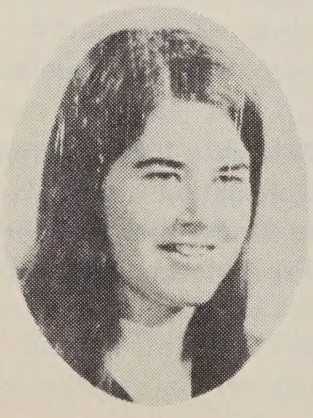
SHIRLEY KING, Sydney, Nova Scotia. Shirley came from Nova Scotia on the completion of her Senior Matriculation. She is now married to Lloyd Murdoch, a student in his final year of studies at Knox College. They are living at Whitechurch, Ontario where Lloyd is the student minister for the year.



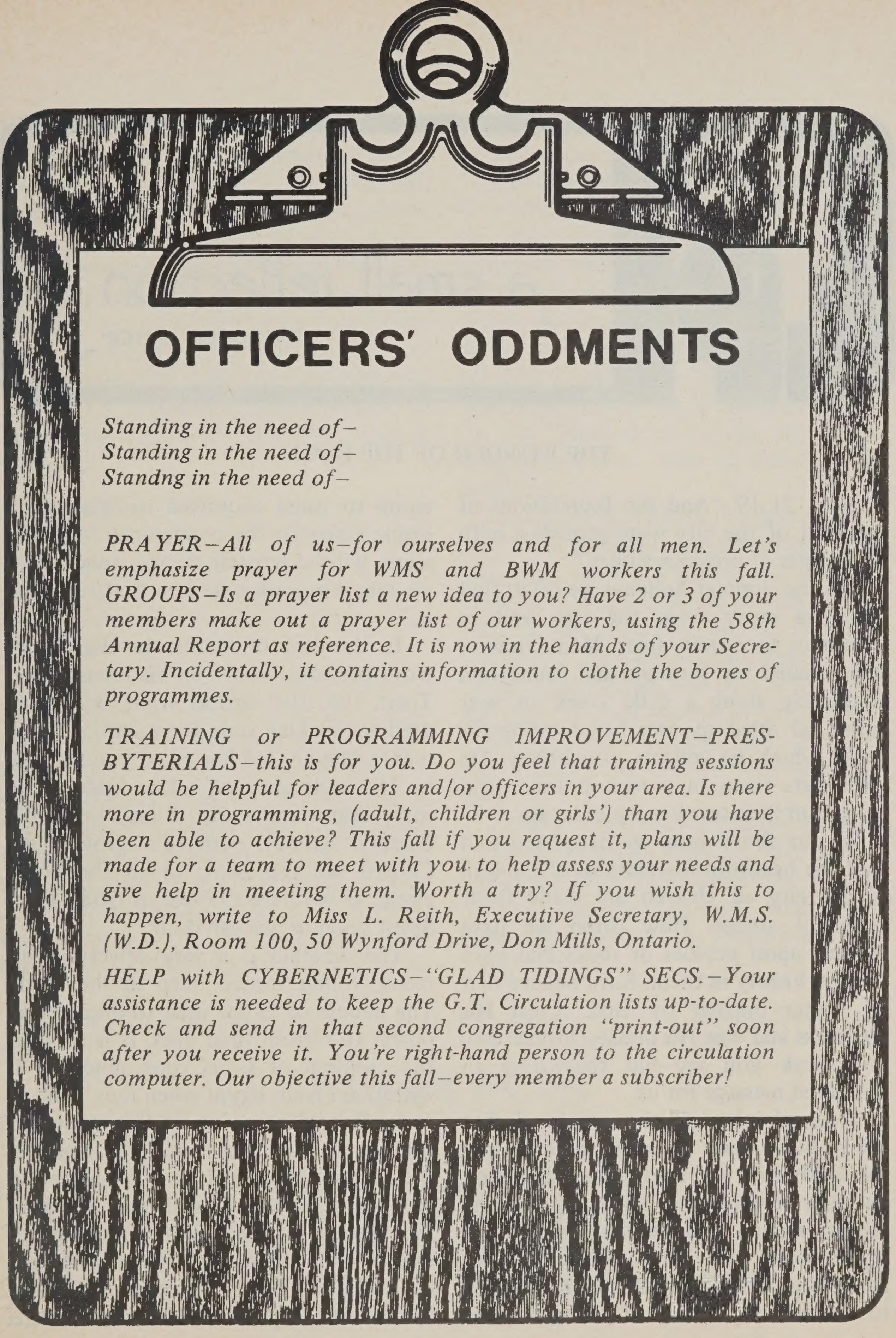
MARGARET MacLEOD, Sydney, Nova Scotia. Margie was also a student who came from Cape Breton on the completion of her Senior Matriculation. During the summer she has served the Church in the Presbytery of Prince Edward Island.

JANET MAIN, Kitchener, Ontario. From a background in the Lutheran Church, Janet came to her studies knowing that she would one day be involved in the life of the Presbyterian Church by her marriage to Jay Bailey. Janet and Jay are now working in Manitoba.





MARGARET STEWART, R.N., Montreal, Quebec. Margaret's interests in nursing have continued to develop along with her studies at university and at Ewart College. She served the Church at Sauble Beach during the summer and is now doing extension work in the Presbyteries of East Toronto, West Toronto, and Brampton.



OFFICERS' ODDMENTS

Standing in the need of–
Standing in the need of–
Standng in the need of–

PRAYER–All of us–for ourselves and for all men. Let's emphasize prayer for WMS and BWM workers this fall. GROUPS–Is a prayer list a new idea to you? Have 2 or 3 of your members make out a prayer list of our workers, using the 58th Annual Report as reference. It is now in the hands of your Secretary. Incidentally, it contains information to clothe the bones of programmes.

TRAINING or PROGRAMMING IMPROVEMENT–PRESBYTERIALS–this is for you. Do you feel that training sessions would be helpful for leaders and/or officers in your area. Is there more in programming, (adult, children or girls') than you have been able to achieve? This fall if you request it, plans will be made for a team to meet with you to help assess your needs and give help in meeting them. Worth a try? If you wish this to happen, write to Miss L. Reith, Executive Secretary, W.M.S. (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario.

HELP with CYBERNETICS–"GLAD TIDINGS" SECS.–Your assistance is needed to keep the G.T. Circulation lists up-to-date. Check and send in that second congregation "print-out" soon after you receive it. You're right-hand person to the circulation computer. Our objective this fall–every member a subscriber!

a small reflection

by agnes pierce

THE WONDER OF THE ROCK

Rev. 21:19 "And the foundations of the wall of the city were garnished with all manner of precious stones."

During summer holidays we often find ourselves away from the city and in woods or mountain areas. Many times I have missed my husband and found him wandering along a little creek or near some old dried-up river bed hunting for rocks which he collects as a hobby. He then puts them in a rock polisher and brings out their true beauty and color.

In our above verse we have been told that the beautiful foundations of the wall of the city of Heaven are made from beautiful stones. How often we have walked upon pebbles or rocks and have seen no beauty in them. But I believe that all things created by God reveal His greatness and sing His praises. Stones cannot speak you say—but they have an unlimited message for us.

Jesus plainly told the people of that age to build upon the rock and not upon the sand. Have you read in Rev. 2:17 that he that overcometh shall eat of the hidden manna and he shall be given a white stone. The white stone signifies absolution from the guilt of sin, alluding to the ancient custom of giving a white stone to those acquitted on trial and a black stone to the condemned. "A new name will be written on the stone which no man knoweth save him that receiveth it."

In the days of Moses, the High Priest wore precious stones on his breast plate. Then, too, the sardius stone was often used for making seals for stamping documents. Maybe God has asked you and I to be His seals and has set us aside to do some important work; It may be in the Sunday School, women's group, the Church we represent, or in the home circle. If we have the seal of God's Holy Spirit upon us, we can do it.

The emerald is a very velvety green color, found buried deep in the earth. The people of Egypt used to think it had power to refresh tired eyes. It is thought the children of Israel took much of it with them from Egypt when they fled.

In the old pagan world this stone was thought to have some mysterious part in the reproduction energies of nature. In the early Christian Church they spoke of the emerald as the new life and sign of resurrection power. But the emerald has no creative power despite tradition: Christ has the power over human nature.

He is the Rock of our salvation.

The sapphire stone was regarded as the jewel of purity. (Lam. 4:7) It was likened to God Himself. (Ex. 24:10) The sapphire has a place of honor in the wall of the New Jerusalem thus indicating the need of purity in the Christian life. The lack of chastity in our world today is appalling. How our young sons and daughters need our prayers and instructions in this line. Purity of thought, motive, deed and action should be the purpose of every Christian.

Chalcedony is not so common, but it is found in old lava beds, rocks or volcanic places. It is porous and easily colored. It is said these precious stones have represented in ancient time a "zeal for truth".

There is no need for a Christian to carry a stone or wear one to let the world know we have a "zeal for truth." We should all be like the disciple Andrew who was pre-eminent as one who introduced people to Jesus. Paul commended those who are zealous of good works. He said this when writing to Titus. (Titus 2:13, 14) Let us each question ourselves. Have I the zeal I had when I first found the Lord, or have I lost it through the cares of this life and its adversities? In prayer we can again renew it.

There is the beautiful diamond stone. It is not mentioned as being in the walls of the beautiful Holy City, New Jerusalem, but I am sure Heaven will have diamonds as it says all manner of precious stones. All that is beautiful will be there. Many diamonds have been found in dried-up river beds in Ceylon. While diamonds are difficult to break, they can be cut. Cleaving is a great art in the diamond industry. Then all flaws can be removed.

The diamond stands for love and is a gem of reconciliation. Jeremiah mentions this stone. (Jer. 17:1) They too speak of endurance and something lasting. Is our love for Christ lasting and will it endure the taunts and sneers that come to the Christian in this day and age? It was Jesus that said "I have overcome the World". With confidence we can sing "Rock of Ages cleft for me, Let me hide myself in thee."

I could write many more things about stones if space was available, but I suggest that you take your Bible and a concordance and read the many verses about rocks mentioned in it. Inspirations will come to you!

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200 Gather In Montreal For Biennial Conference

"See you in '75" echoed and re-echoed through the halls of Ephriam Scott Memorial Church, Montreal, on May 6th, as some two hundred happy ladies were about to wend their way homeward after attending the Biennial Conference of the Synodicals of Hamilton-London, Toronto-Kingston and Quebec & Eastern Ontario.

From the informal reception at Presbyterian College Friday evening, at which Mrs. J. M. Burnett was the special guest, to the 'summing up' by Miss Louise Reith and the farewell tea on Sunday afternoon, it was a week-end of warm hospitality, fun, Christian fellowship and an awareness of the many concerns in which the Church is involved.

The theme speakers, Rev. J. Miller of Maisonneuve Church, Dr. Allana Reid-Smith, lecturer in History at McGill University, and Rev. J. Armour of the host church, spoke on the theme, "Unity, Witness and Service".

Presentations by six ladies showed how, in tangible ways, unity in the community is expressed. Miss Hazell Davis told of the work being done at the Verdun Day Care Centre; Miss Alene Morrison of the Overseas Students Services in the Sherbrooke area; Mrs. Ross MacKay of Elizabeth House (a home for unwed mothers); Mrs. V. M. Ford of 'Fish' (a good neighbour service); Miss Athalie Read of Flora House, Winnipeg; and Miss Jean Ferguson of 'Meals on Wheels'. A question and answer period followed these presentations.

A Saturday afternoon bus tour which included visits to St. Andrew's Homes for the elderly, Tyndale Neighbourhood House, and the Chinese Mission was a further witness of what can be achieved through unity, faith and dedicated service. At the Chinese Church the ladies were entertained by hearing a junior choir and seeing a group of dancers perform, followed by the serving of afternoon tea.

Mrs. Burnett's message left delegates with the challenging questions "Where should we be witnessing, and how?" Miss Mary Whale, representing the Board of World Mission, reminded us that before we attempt to witness to others we must face the question of what kind of witness we are giving in our treatment of the Indians, Eskimos, etc. in our own country. She also mentioned that developing countries now feel themselves better able to determine what their specific needs are.

It was decided to allocate the offering of $200 to a Memorial Fund for Mrs. Estelle Black, a former missionary to Taiwan.

A first time experience for many present at the Sunday morning service was having the bread and wine distributed by lady elders from the different Synodicals.

THE WMS AT WORK

Victoria

Participation by C.G.I.T., Explorers and C.O.C. groups turned an evening into a family night for Trinity Church. Emphasizing the mission study, model houses, a little village and moving mobile clinic were created by the young people to demonstrate their learning. The presentations were completed by Miss E. Horton, a teacher from Bangalore and Mrs. Larlari, a visitor to India.

Carol Fraser, a C.G.I.T. member, received her third year seal for her Junior Membership Certificate.

Annual District Meeting

The meeting of District No. 2 of Niagara Presbyterial in Dunnville was the scene of an "Interview on India", a pictorial presentation by Rev. Jalal Masiah Daniel and Mrs. Louise Daniel, guest speakers for the event. A unique session for annual reporting took the form of a display of posters depicting each phase of work, and the variety of ways friendship and service aspects are carried out in communities.

St. John's Auxiliary, Winnipeg

In a shared meeting, the women's group from Flora House and St. John's Auxiliary gathered for a fun-filled evening at the home of Mrs. A. R. Dick to celebrate the 30th year on the staff of the W.M.S. of Miss Athalie Read. Letters were read and happenings recalled by several of those who had worked with her throughout the country. She had many experiences to share, humorous and serious, some about her time in Guiana.

A cake, a replica of the W.M.S. pin, centered the table, expressed the congratulations of the two groups.

60th Anniversary

Special Sunday services marked the anniversary of the WMS at First Presbyterian Church, Port Colborne, during which the many aspects of WMS interest were given attention. A panel discussion brought out historic events, C.G.I.T., Explorers and C.O.C. groups were guests, and an Honorary Life Membership was given to the minister Rev. J. R. Esler.

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario

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WHY CHRISTIAN MISSION TODAY?

FOR ADULT GROUPS

A packet containing the book **FOR A TIME LIKE THIS** by E. H. Johnson, six program outlines, plus three mimeographed pamphlets related to the book.	$2.25
MISSION IMPOSSIBLE—UNLESS . . . by Cyril Powles and Rob Nelson. A packet of materials for a group of 6-8 people plus a leader to help participants discover in five sessions ways mission has changed.	$2.95

FOR TEENAGE GROUPS

The packet contains the book of stories **THEY LIVED THEIR LOVE** by L. Hathaway and M. Heppe as well as programme suggestions for five meetings including a simulation game.	$2.25

FOR CHILDRENS GROUPS

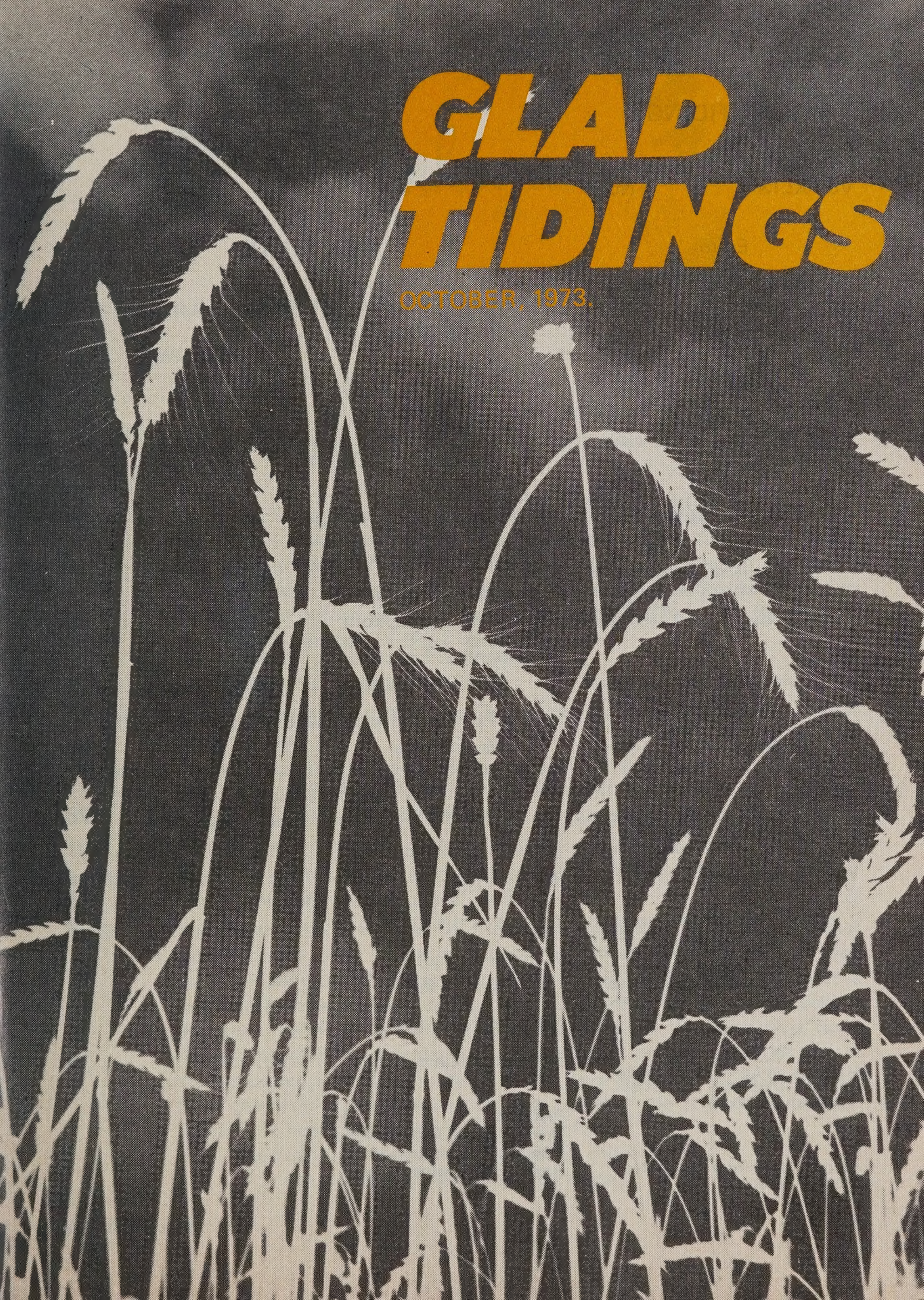
For Juniors (Explorers) the packet contains a reading book **SIX TIMES TRUE** by Mae Hurley Ashworth, a Junior Guide for nine expeditions and material on the Learning, Giving Emphasis.	$2.50
For Primary (C.O.C.) the packet includes a reading book **GEORGE AND THE CHINESE LADY** by Myra Scovel and a Primary Guide for ten sessions.	$2.50

ADDITIONAL RESOURCES

MEDITATIONS OF A MISSIONARY by Blaise Levai paraphrase of I Corinthians 13 for use in worship.	50c
POINTS OF ENTRY edited by Mildred Schell dramatic discussion starters two particularly related to the theme.	$1.35
MISSIONS IS . . . a coloured filmstrip with recording. A good introduction to the theme. Available through Audio-Visual Services, 50 Wynford Drive, Don Mills, Ontario. Service Charge.	$2.00

GLAD TIDINGS

OCTOBER, 1973.



GLAD TIDINGS

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Laura M. Plummer

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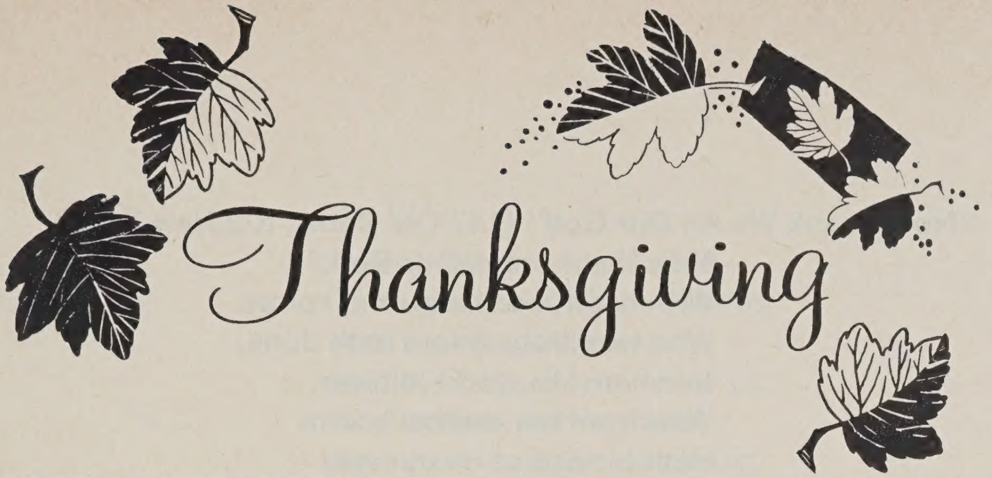


Thanksgiving

by BARBARA WOODRUFF

CALL TO WORSHIP

Leader O magnify the Lord with me, and let us exalt His name together.

Group I will sing unto the Lord, because he hath dealt bountifully with me.

HYMN "O Come Let us Sing to the Lord" (81 Old Book; 40 New Book).

PRAYER

Leader We lift up thankful hearts, O God. We rejoice in your great goodness to us. Each day is a constant reminder of your steadfast love. Give us appreciation for ourselves as your children. Save us from despair in our shortcomings. Keep our eyes open for the loveliness about us. Sting us awake to the reality of human sin and suffering. But ever keep before us the hope of your eternal purpose. In Jesus' name. Amen.

SCRIPTURE AND MEDITATION

1st Reader The earth is the Lord's and the fulness thereof; the world and they that dwell therein. *(Ps. 24)*

2nd Reader In the beginning God created the heaven and the earth . . . God created man in his own image, in the image of God created he him; male and female created he them . . . And God saw every thing that he made, and, behold, it was very good. *(Gen. 1:1, 27, 31)*

3rd Reader While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease. *(Gen. 8:22)*

Leader Again and again the people of God have expressed their assurance that God is indeed both creator and sustainer of life. It was not because they were a favoured and protected people. It was not because they were a particularly wise people. Nothing in their story would lead us to believe that they had much tangible proof for their claims. Yet, time after time, the proclamation was made. As they looked at the intricacies of life, as they experienced the orderliness of the days and seasons, as they lived from generation to generation, through hardship and prosperity, through despair and hope, the ringing witness burst forth.

The earth is the Lord's and the fulness thereof,
the world and they that dwell therein.

HYMN "Now Thank We All Our God" (147 Old Book; 103 New Book)

Verse One

Now thank we all our God,
With heart, and hand, and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

SCRIPTURE LESSON

Leader Matthew 6: 19-34.

1st Voice When I hear that passage it really makes sense, but, you know, I still find myself worrying about these things — or, at least, how to pay the bills.

2nd Voice Me too! But at this time of year, I look back and think, "How foolish!" It's really a great waste of energy. Every year at thanksgiving, I realize again that all that worry was pointless. God took care of me. Sometimes I've had to do without things but it hasn't caused me any great suffering.

1st Voice Right! When I get all upset and worried, I try to remember that little hymn, "Count your blessings, name them one by one and it will surprise you what the Lord has done."

3rd Voice *(out of sight)* That's all very well for you. You've had something to count. What about me! "Be thankful for life," they tell me. But who can be thankful for a life like this?

2nd Voice What was that? Did you hear something?

3rd Voice Yes, please hear me! If you hear me I won't be so anxious and worried. If you hear, really hear, you surely will help.

1st Voice It's a call for help. But from where?

3rd Voice From here, here in the world, in your country, your city, your town. I, my children, my husband, my neighbours, we are hungry and thirsty
sick and in prison
lonely and filled with despair

These words of Jesus are hard for us. Help us! Hear us!

2nd Voice There's not much we can do, but I guess we should try.

1st Voice Maybe we can do a lot more than we think. If we are really thankful for our blessings, surely we will do something.

2nd Voice You're right. Whenever I receive a gift I like to give a little something in return — just to show my appreciation. Maybe that's what we can do in return for all we've received over the years. It may surprise us what the Lord can have us do.

HYMN
Verse Two

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

LITANY OF THANKSGIVING

Leader For all the sustenance which Thou hast provided for our bodies, minds and spirits to fit us for communion with Thyself

Group We thank Thee, O Father

Leader For the knowledge that we are all Thy children, and that Thou dealest with us as our Father, being ever more ready to give than to ask

Group We thank Thee, O Father

Leader For knowledge of the ordered course of nature, delivering us from fear and superstition

Group We thank Thee, O Father

Leader For trusting us with knowledge of Thy law to subdue the earth and replenish it for Thee

Group We thank Thee, O Father

Leader For our physical nature, with all its strength and gladness; and for the inexhaustible wealth of life

Group We thank Thee, O Father

Leader That Thou hast sent Thy Son born of woman, to make our human flesh the instrument of Thy glorious and holy will

Group We thank Thee, O Father

Leader That Thy Son laboured for His daily bread knowing hunger, poverty and weakness

Group We thank Thee, O Father

Leader For giving us the privilege of service and supplying us the means to fulfil Thy purpose

Group We thank Thee, O Father

Leader For the spiritual food which Thou hast provided for us in the life of Jesus Christ

Group We thank Thee, O Father

HYMN
Verse Three

All praise and thanks to God
The Father now be given,
The Son, and Him Who reigns
With them in highest heaven.
The one eternal God
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

SERVICE OF OFFERING

Unison With thanks we give
to Thee, O God
a small part
of what we have received
by your grace.

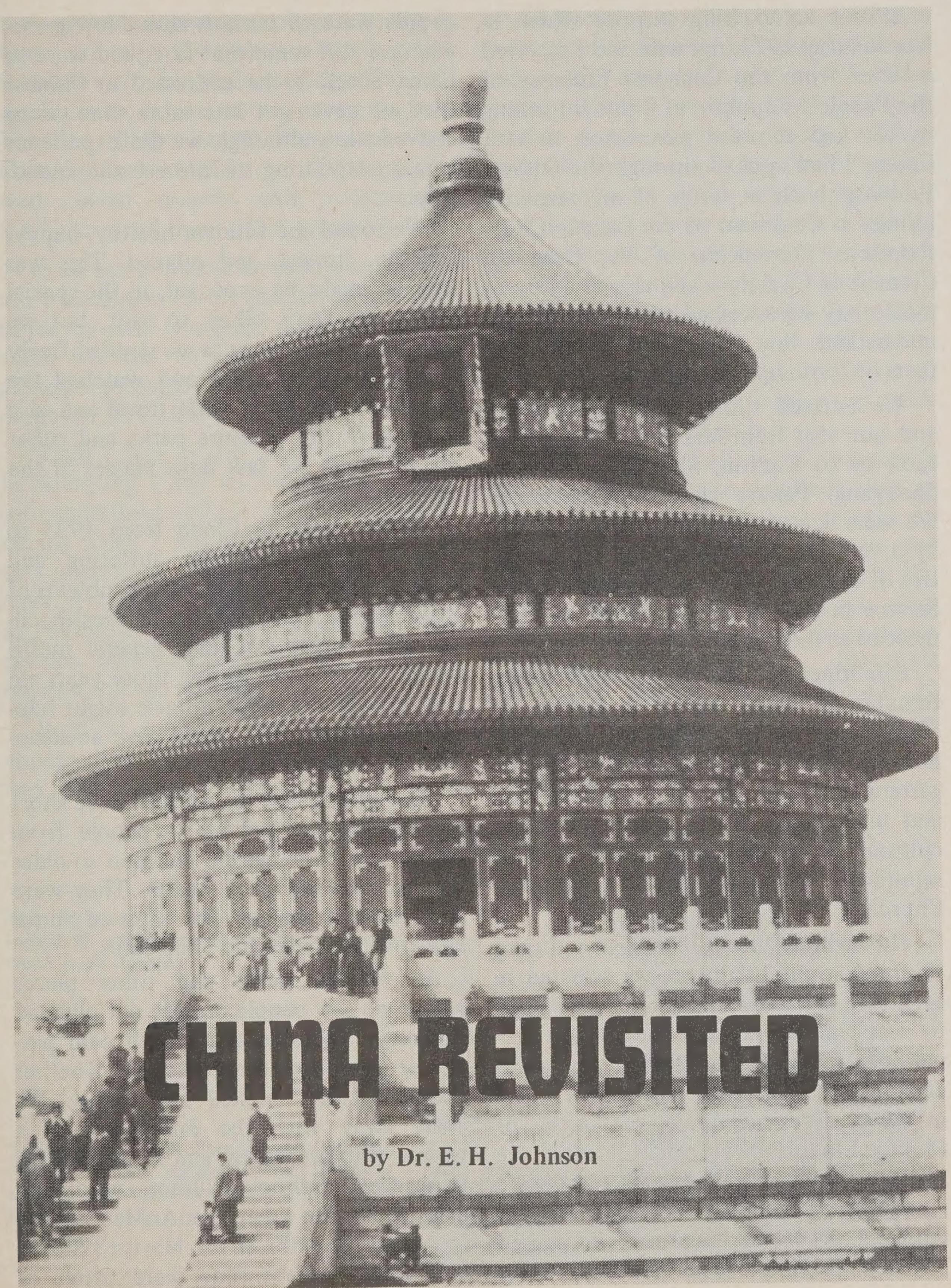
(receive the offering)

Leader Bless the gift
and bless the giver.
Use them both
to your own glory.
Amen.

HYMN "For The Beauty of the Earth" (140 Old Book; 98 New Book)

PARTING PRAYER

Leader We thank Thee, O God, for Thy bounty,
for the harvest time
for health and strength
for people who care about us
for challenge and opportunity
for Thy care throughout the year.
Help us to share what we have with joy and gladness. Amen.



CHINA REVISITED

by Dr. E. H. Johnson

It was an exciting surprise when, in late January 1973, my wife and I received a letter from the Canadian Embassy of the People's Republic of China informing us we had received permission to visit China. I had applied through the Ottawa Embassy both in terms of my responsibilities as Chairman of the Canada/China Relations Committee of the Canadian Council of Churches, and also as a former missionary who wished to return so as to understand the remarkable events and facts of contemporary China.

We entered China from Hong Kong and our visit from March 23 to April 14 took us to Canton, Shanghai, Nanking, Shenyang, Peking and Shihchiachuang. We were accompanied on the whole visit by a very friendly and helpful representative of the head office of the China Travel Service in Peking who travelled south to meet us at the border.

Our itinerary, planned through the International Travel Service in Peking, included communes, factories, industrial housing areas in the large cities, kindergartens, primary and secondary schools and universities, and Children's Palaces, cultural parks, museums, and also three significant contacts with the Christian Church.

Throughout the visit we had a feeling of freedom of choice as we selected in each area the particular places we wished to visit and found that the China International Travel Service had given careful attention to the original letter of request in which we had indicated areas of Chinese life and development in which we had special interest. In the cities we were free to stroll out from our hotels and talk with people on the streets as we wished but this was not very productive as most people were so curious about foreigners, who are still somewhat rare, and were so taken aback to be addressed in Chinese that we never got into more than casual conversation although we did experience a real outpouring of interest and friendship.

We found the Chinese healthy, happy, friendly, honest, and relaxed. This was true. as might be expected, in the special places we were taken to visit, but we noted the same thing as we strolled freely in many of the cities and watched the people during fairly wide travel and in a number of the pleasure parks and other places where we saw large masses of the ordinary people.

Having lived in China from 1935 to 1941, we recalled the suffering and misery of people and the vast problems of malnutrition, lack of public health, illiteracy, corruption, and general inefficiency. How often during those years we had hoped that some miracle might happen by which China could have a reasonable and healthy way of life.

The changes we saw seemed little short of miracles. Everywhere the people. from babies and kindergarten children to older people, radiated good health. They were well fed and showed few signs of minor ailments like colds and open sores.

In streets. parks and other places where we saw people outside our planned itinerary, my wife and I both paid particular attention to the question whether people seemed relaxed and happy. We came away with the impression of a people who are happy and at peace with themselves. School children who had paraded to the great TienAnMen Square to present wreaths at the Martyr's Shrine at Spring Festival time were often, as they waited, enjoying small games which they set up themselves. Many small families were on picnic in the gardens of the Summer Palace, or in visits to the Sun Yat Sen Shrine in Nanking, or in the Cultural Park in Canton. Older people were often quietly and contentedly taking care of their small grandchildren.

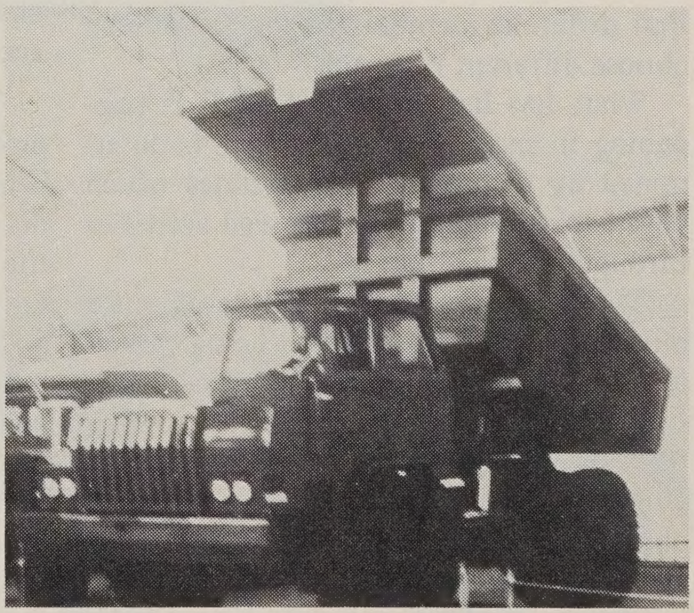
In all our contacts we were warmed by the friendliness of the people. How many times my wife was given special attention when we had to climb stairs or cross difficult passages in our visits to communes or factories.

When I was hit by acute appendicitis in Shenyang I had an interesting insight into something not on the regular tourist circuit when I was examined in the military hospital in Shenyang and spent four days as a patient in the Capital Hospital in Peking. During my hospitalization the people were considerate and kind far beyond the call of duty.

Both in country and in city, China appeared to be running in an effective way. One had no fear that the process would break down but only confidence that it would develop into more efficient and more adequate production. Most striking symbol perhaps of China's productive power was the Yangtze River Bridge at Nanking, a substantial engineering feat in any country and a particular miracle of achievement for the Chinese. Here, where the Japanese and the Americans both said a bridge could not be built, the Chinese went ahead and built a two-level bridge for railway and road traffic with approaches extending a mile or so on either side of the bridge, all with Chinese material and skills.

Much of the technology in industry is fairly old by western standards, but in China, which formerly had almost no industry, it represents a massive and miraculous advance. At the Industrial Exhibition Hall in Shanghai one saw great dump trucks and various kinds of heavy machinery, sophisticated electronic equipment, models of the 15 and 20 thousand ton ships now being built by Chinese shipyards and every type of consumer goods.

The Chinese are very proud of new industrial achievements. A 30 ton dump truck is on display. ▶



Title Page: The Temple of Heaven, Peking, where formerly the Emperor offered thanksgiving once a year for the harvest.

A most impressive fact was the amazing self-discipline of Chinese life. What other country in the world does not have privately owned automobiles? In China we saw no private cars nor any automobiles except those run by the China Travel Service for visiting guests and tourists, those run by the Embassies, and possibly some used by top government officials.

The absence of private cars flows from Chairman Mao's teaching that first the people must have essentials. The essentials are that everyone should eat, have warm clothing, have housing, have medical care, have schooling, and until this happens no one can have luxuries.

In the meantime people travel by bicycles. Peking with seven million people is said to have two million bicycles. In city and commune the people were proud to have at least one bicycle per household and some households had more. Schools and institutions, factories and organizations have television but there are almost no private television sets. Most families do however have transistor radios and some are proud to have more than one so that different members of the family can choose different programs.

What has happened and what is happening in most impressive ways is determined by a number of guidelines which began to emerge as we observed activities throughout the country.

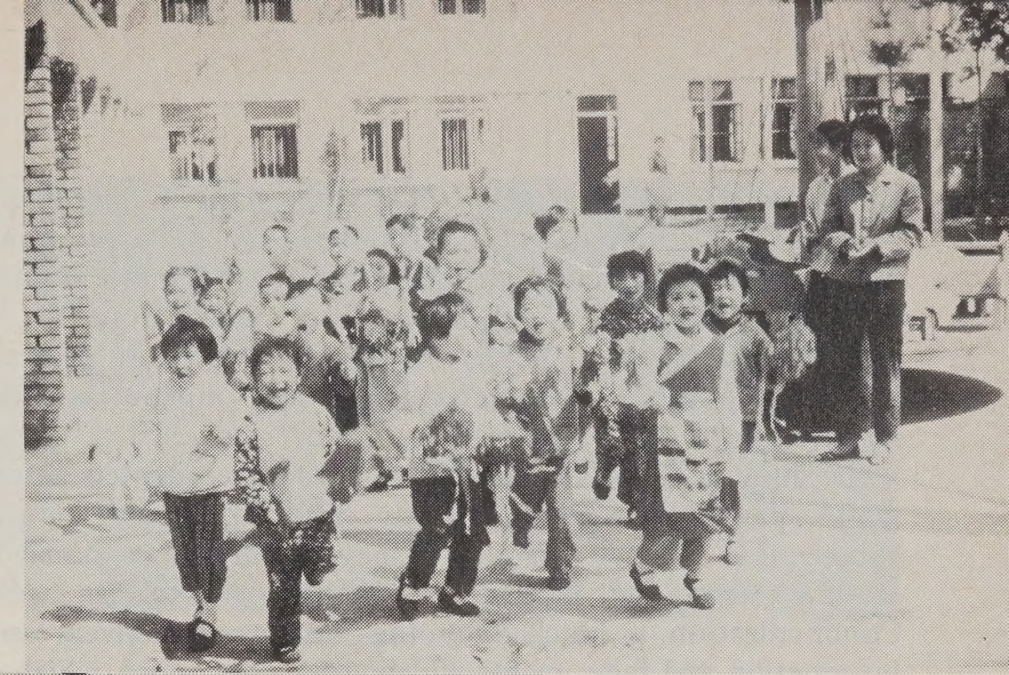
The motto 'serve the people' is not a pious phrase but a guideline being turned into political, economic and social structures throughout the country. It is the title of one of the three most famous writings of Mao Tse-tung. One finds the phrase carved into the stone at the doorways of major new buildings and inscribed in brilliant painted character on the doorways and entrances of communes and schools and buildings throughout the country.

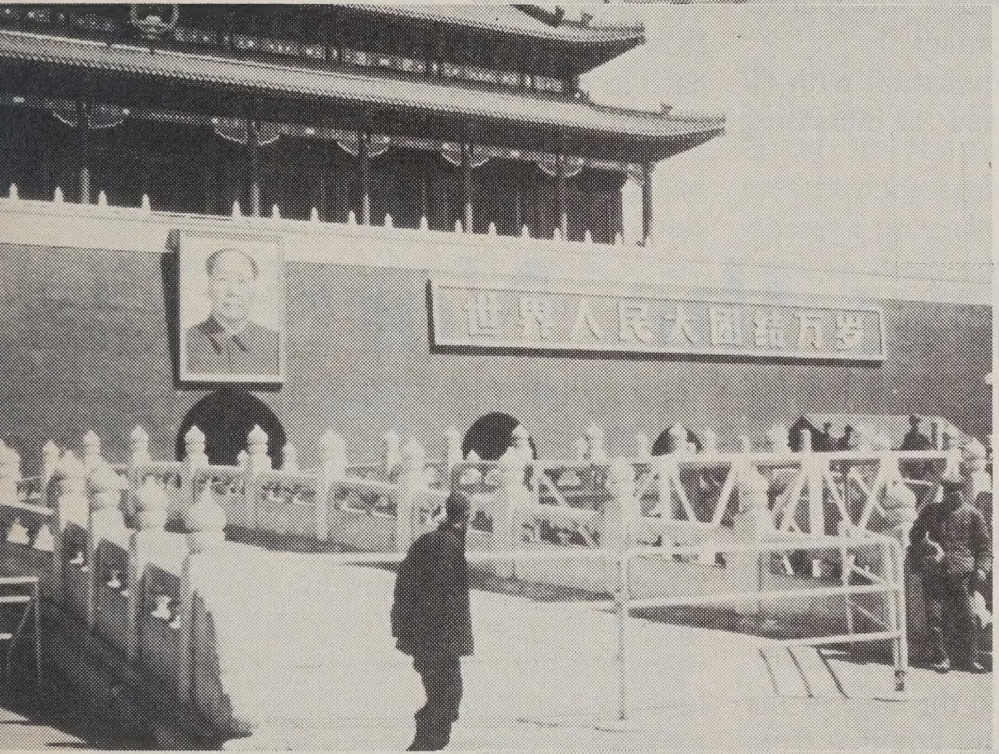
The emphasis on complete self-reliance at every level is remarkable. Over against a more rapid centralized economic development making use of foreign advisors and capital to develop a few massive industrial complexes, Mao chose the slower way of encouraging development regionally and locally down into the communes and within them in the brigades and production teams. This has led to a remarkable release of creative energy and a sense of participation in creation and decision right down into the school and commune and factory.

Most striking perhaps of all dynamics of Chinese society is the faith that anything can be accomplished by imagination and hard work. (The third of Mao's essays is entitled "The foolish old man who moved the mountains.") Our visit was filled with accounts of communes which had overcome impossible problems, factories which had been built in record time in spite of technical obstacles first deemed insurmountable, and miracles of accomplishment in almost every field.

The new China is not without its problems. One wonders if the basis of belief which seems largely political is deep and wide enough for the needs of the human spirit. How long can the amazing dedication to service and the common good be maintained in the light of the innate weakness of human nature? What will be the effect on the amazing morale and self-discipline, now evident, of the increasing contact with the affluent west? What will be the stability and progress of China when the present leader passes from the scene?

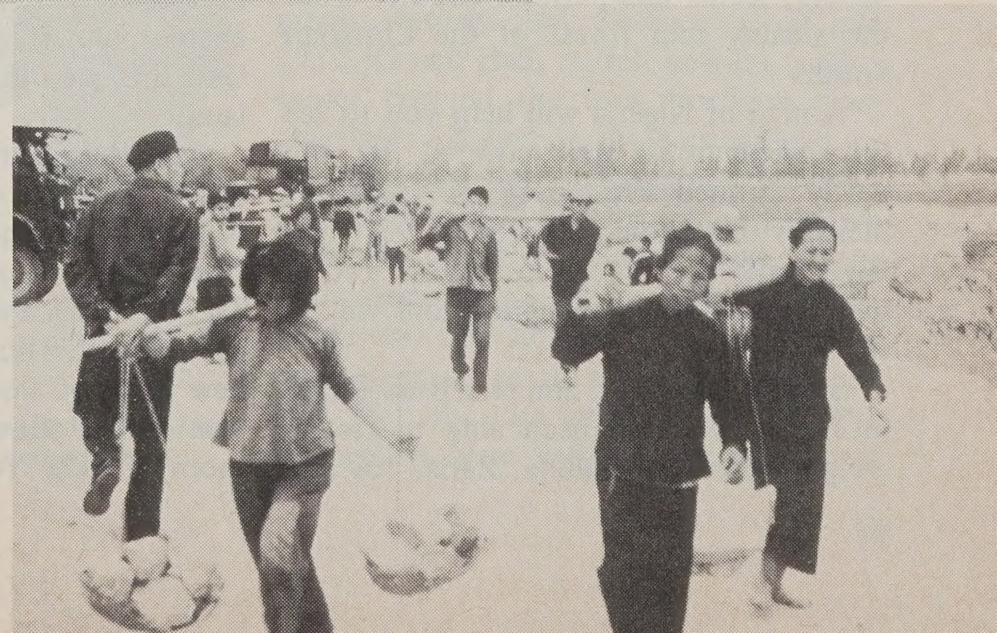
Kindergarten children play in a day care school operated as part of a cotton mill.





Gate of Heavenly Peace, Peking, displays a portrait of Mao Tse-tung. At the right, the slogan which recurs throughout China reads "Long live the unity of the people of the world."

Primary school teachers voluntarily assist in the construction of a commune bridge.



The entrance of this new China with both its great achievements and its potential problems into active participation in the world community may be the most important single event in the history of the 20th century. It will certainly have massive effects on the life of all mankind.

Because of China's isolation from the world, partly imposed and partly self-chosen, it is difficult for outside people to understand and receive its lessons. Communication is blocked by the misinformation and false images which arose in the 25 years of non-contact.

Now, China's communication with all the world has begun and is increasing daily. China joins the world not simply as a nation but as a continent, three thousand miles from north to south, 4,500 miles from the ocean to the western border. It comes not just as a national group but as one quarter of the human race. These great people with an unprecedented transformation of their society will have a profound influence on the whole human family.

How can we prepare to receive it constructively and to share with China the word which has been given to us? How can we fulfil the responsibility we have as Christians to this great part of the human race?

Facing the North

by REV. ROBERT D. WILSON

Nigeria has many different complexions. Agriculturally, educationally and socially one section of the country is as different from another as night from day. The predominantly Moslem North, shimmering in the heat on the edge of the Sahara, seems like another country from the steamy rain forest of the Christian South.

A map of Nigeria will help you to see the tremendous area covered by the newly formed Presbytery of Lagos. It includes the whole area west of the Niger River and the Northern States. Yet in number and size of congregations we are the smallest.

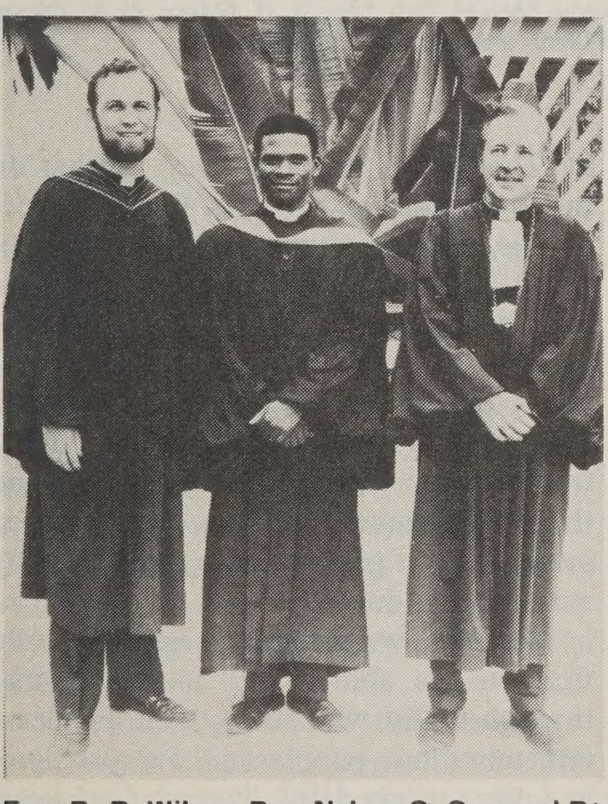
Since joining Rev. and Mrs. Russell Hall in Lagos, we have been able to restart congregations in Kaduna, Zaria, Jos and Kano. All of these were functioning before the civil war – only Kaduna and Zaria were able to continue throughout the conflict. In these two centres much work has been done to restore the badly looted Church buildings. Doors, windows, even the electrical wiring and fixtures had been stolen. It was only by the hand of God that we didn't lose the buildings and land.

Jos congregation held its first service since the war on April 23 with Rev. Nelson Ogar, who was then a probationer (theology graduate pending ordination). The attendance was soon over 100 people per Sunday. During the year we found a new place of worship for Kano Congregation which allows them to meet in the morning. The result was instantaneous.

Dedication of Women's Guild at Kadunda Presbyterian Church

The congregation has nearly doubled and everyone has become enthusiastic about the bright future of the Church.

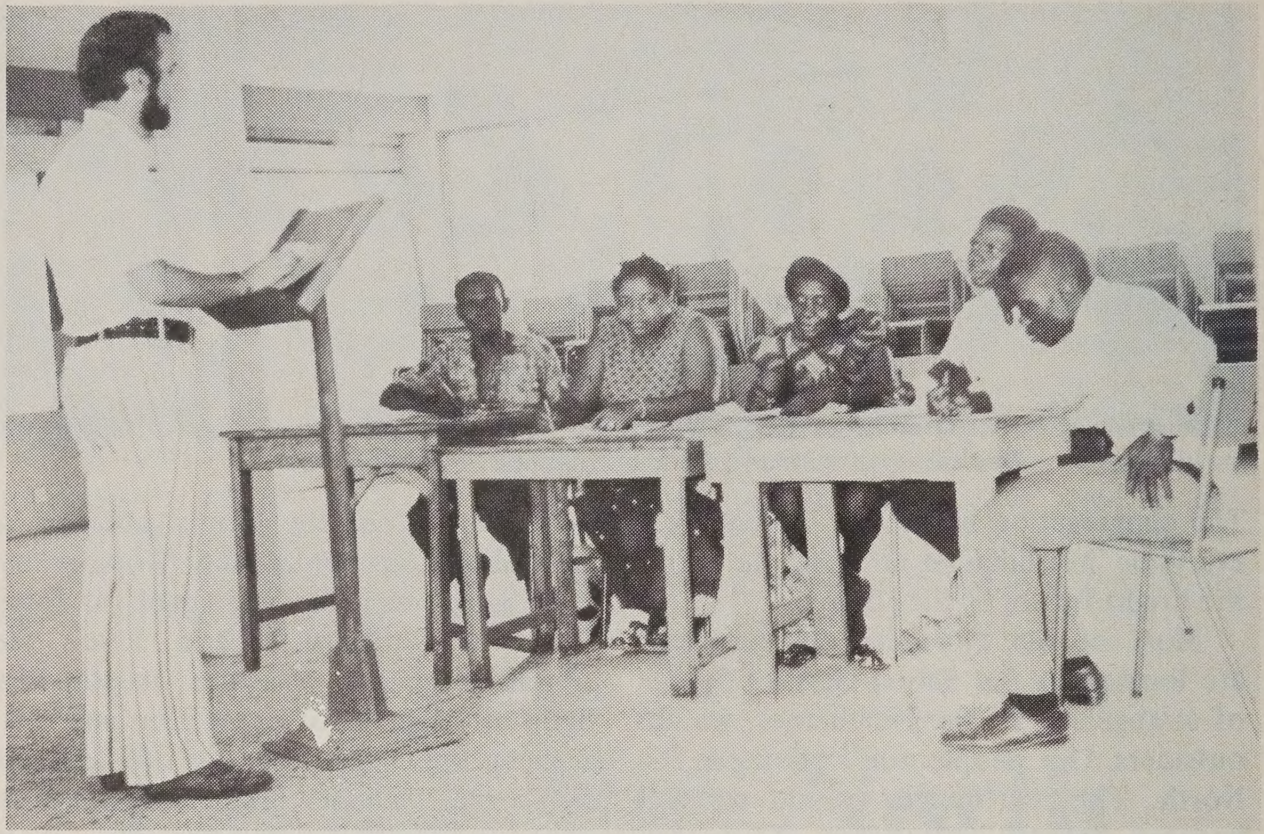
Most of our Northern congregations are located in the Sabon Gari, or "place of strangers". To the Northerner, we are outsiders. Our people don't belong in the North. The real danger is that we will become "ghetto" Churches. Little enclaves of Efik and Ibo people gathering in the Sabon Gari for Sunday Worship are never going to make an impact for Jesus Christ in Northern Nigeria. I see our present congregations as the first step in a vigorous program of evangelism and outreach in these major centres of trade and commerce. These four congregations must become the "supply depots", from which we move out with the Gospel in the Hausa and Tiv languages.



Rev. R. D. Wilson, Rev. Nelson O. Ogar and Rt. Rev. R. T. Hall (l to r) at ordination service.

Last year we were also able to begin a congregation for the first time in Ibadan, a city about the size of Metropolitan Toronto. But, that's a story in itself.

Progress in the Churches of the North, like anywhere else, is not without its difficulties. Our worst problems are manpower, money and distance. Until late 1972 Russell Hall, myself and the probationer covered the four Northern Congregations as well as three congregations in Lagos and one in Ibadan. After fruitless appeals to Synod for Evangelists, we decided last fall to train our own (in our spare time!). We began a four month course late last November to prepare five evangelists so as to multiply our hands and feet for the work at hand. The Evangelists were very patient with their



Evangelists' Training Course participants N. C. Tkeogu, Miss H. Otu, Mrs. E. O. Ndesn, O. K. Okaro and J. Enuesike (l to r) with instructor Rev. R. D. Wilson enjoy a class together.

two inexperienced tutors who spoke English with such a strange accent. However, we all survived. We have appointed the three men to Kano, Jos and Ibadan, and our two female Evangelists to Lagos – Yaba and Apapa congregations. In less than a month there had been more visiting and outreach accomplished than in all of last year.

We are in desperate need of capital funds to build a manse in Kaduna and to buy land in Jos and Apapa. If we don't soon get a building on our undeveloped land in Kaduna we may lose it. In Jos we have a golden opportunity to buy a piece of land with a building on it which would be suitable for worship. But where will we find the $3,000 necessary to buy it? The Synod has no money, neither do the Presbytery nor the Jos Congregation.

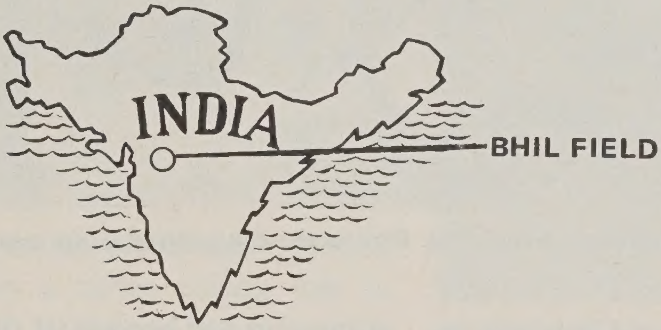
The distance from Lagos to Kano is about 750 miles. Although our roads are quickly improving, I still spend almost half my time travelling. Not only is it time-consuming, but dangerous. Between the armed robbers, the broken-down trucks left in the middle of the road, and the inexperienced drivers who bribed somebody to get a licence, travelling by road is never dull.

However, we press on in hope. We find that we are able to do amazing things through Christ who strengthens us. Please remember our people and our problems in your prayers daily, because God hears your prayer and answers.

As I See India

by REV. JALAL MASIH DANIEL

Vindhya Satpura Bhil Church celebrated her 75th anniversary this year. I am not going to tell you what happened during those days of Jubilee celebration in India but rather wish to share with you my feelings about the Bhil Church as she exists for our Lord and Saviour Jesus Christ.



What God had purposed in and through the Presbyterian Church in Canada sending His obedient servants Dr. and Mrs. Johan Buchanan was to tell the wild, illiterate, superstitious but hard-working people that He loves them and had redeemed them from their fear of ghosts, phantoms and witch doctors. Now God has called them, in Jesus Christ, to be His faithful people and live for Him by witnessing and doing individual ministry of healing, preaching, teaching and social welfare.

The Bhil Church has eight congregations which support their presbyters. The payment of salaries is done through the Central Fund. The sense of supporting the church has arisen from her consciousness to the command of Jesus, "Go therefore, and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy-Spirit, teaching them to observe all that I have commanded you". The church, therefore, budgets for evangelism and invites laity to go to preach in the surrounding villages. Though the Church faces difficulties as presented by the Freedom of Religion Bill enacted by the M.P. Government, the Church will go on obeying her Lord as she has the message "Thy light has come, Rise and Shine".

The healing ministry of the church, as it is done through the hospital, dispensaries and the public health mobile units has been sincerely appreciated by the non-Christians. It has played a remarkably vital role not only in nursing care but reaching people with the Good News.

Christian schools have a reputation

Bhil Christian girls gather together. From the Bhil area, the author is an overseas scholarship student studying in Hamilton.

that has attracted many non-Christians to send their children to them.

In the time of drought, The Economic Development Department worked hand-in-hand with others to alleviate the troubles of the people who were in need. Hungry, they were fed; naked, they were clothed. Much is still to be done to relieve those who are in need.

The Christian Training Centre, where I had previously worked as a director before my coming to study in Canada, is vital and dynamic. The Centre holds on weekends throughout the year classes for all members of the church from the ordinary working men to clergies. Here the laymen and laywomen are invited to share fellowship and find opportunities to strengthen their faith to return home to witness in and outside of the Church. The centre also helps presbyters to organize their local Christian education programmes according to the needs of the people.

The ministry of Christian love shown to the people in these 75 years has reached the hearts of millions in this rugged and unproductive country. Still, much is to be done in connection with evangelizing in the Bhil country to win them for Christ. While some have turned to Christ, many more are still in darkness.

The Bhil church is aware of her responsibilities. We need your prayers and financial support as well as missionary personnel for specific work. At this time of celebration in the Bhil church, we say with Samuel "Hitherto hath the Lord helped us".

The Church in Medicine

Changhua Christian Hospital, Taiwan, recently opened a new building, completed renovations and made additions to equipment and facilities. Indicating the commitment and involvement of that hospital, the following condensed statement given by the Administrative Director William E. Rice, suggests the continuing role of the Christian Hospital in such fields of service.

Dr. C. H. Yen, Director General of the Taiwan National Health Bureau, speaks at the hospital's dedication service.

There is no question about the fact that the church has a never ending role in providing health services to those in need. For more than a hundred years Christian medical programs set the standards for modern medical practice throughout the world. The church was the pioneer in this field. Today, however, governments have for the most part assumed responsibility for the health care for their citizens. Certainly we rejoice in this fact. More and more, government and private non-church related institutions are becoming the leaders in medical research and development. Therefore, we must ask the question "What role does the church have today in fulfilling the mandate of Jesus Christ which is to proclaim the good news and heal the sick?"

In the first place, Christian medical programs should answer the age-old cry of the psalmist: "What is man that Thou are mindful of him, and the Son of Man that Thou carest for him?" Christian Medical workers have the same obligation and the same opportunity now as before to offer complete healing to the patient, no matter whether it be a church-owned, government-owned or private non-church owned institution or clinic. The Christian medical worker should show Christ-like compassion and concern for each individual he serves. The Christian medical worker can pray with the patient and for the patient. He is the best person to offer healing of the spirit to those who are suffering from physical or mental illness.

Church related medical institutions have an opportunity to challenge government and other private institutions in their quality of patient care. All of us who are affiliated with medical institutions know how easy it is to become so involved in "cases" that we forget we are dealing with persons. Treatment becomes so routine and mechanical that the patient could easily feel left out.

Perhaps, the most important role the church has in fulfilling Christ's mandate is that of providing medical help to those who have been left out of other health programs. The Church must respond to needs unmet or unable to be met by other medical programs. People who have little ability to pay will always be left out of the privately owned clinics or hospital where the main reason for existence is profit-making. Likewise, there will always be some people whose total needs will not be met by government programs . . . people in remote areas, people with little political influence, uneducated people who just don't know what is available. It is to these groups that the church-related institutions need to turn their attention.

We Gladly Give Thanks

by MGBEKE A. OKORE*

Nigeria is a country comprised of many tribes and ethnic groups. Its complexity of languages, dialects, customs, and culture provide many differences in its practical life. These differences also have strong effect in the political, economic, social and religious life.

In the Christian circle, it is possible to trace without difficulty, differences in several commemorations of some Christian ceremonial rites, the variations mostly owing to the culture of particular areas. Economic resources depending on the occupation of these various groups have strong bearing on such existing diversities too.

Apart from Christmas and Easter, Harvest Thanksgiving is one of the Christian rites celebrated in all Christian circles in Nigeria. Irrespective of all the above mentioned variances, this is observed with very great jubilation.

In my home (Ututu in Umahia province of Eastern Nigeria), harvest "Thanksgiving" festival is celebrated at two occasions.

The first one is the thanksgiving of the first fruits. This is celebrated in the month of September according to local times set by respective communities. At this thanksgiving service, Christian farmers bring their offerings of the first fruit of crops planted at the early season of the year. This is done to show homage to the Lord of Increase. A good quantity of farm produce is collected by different local churches.

Here the work of the Women's Guild, Youth Fellowship and Christian Girls Club is vitally important. These groups, especially the Women's Guild, are entrusted with the duty of disposing these food materials as relief to the poor, destitute elements of the community.

The second celebration is the general Harvest Thanksgiving festival which is customarily celebrated between the months of November and December. This is celebrated at this time of the year which is after the farmers have finished gathering their yearly yield into barns or graineries.

The Thanksgiving services are arranged by a standing Committee appointed by each parish so that the dates of celebration do not run into conflict. Sister churches are invited from close and distant parishes. Individual members are also invited, including friends and relatives.

This part of the harvest Thanksgiving is conducted in two different sections:

(a) The Children's Harvest Thanksgiving Service – This is conducted exclusively for children, although primarily supported by the parents. Even before the festival, children are encouraged by their Christian parents to make small collections towards this occasion. Therefore, at this service all the children are expected to bring their offerings according to what each individual can afford. Most of the older children make a desperate effort to bring good offerings out of their own labour in the year.

(b) The Adult Section of the Thanksgiving service – This is generally composed of young people and adults. Here the people give their offerings according to the groups they fall in:

(1) The men of the church, including the members of the Men's Christian Association.
(2) The Women's Guild of the local church.
(3) The Youth Fellowship members.
(4) The Sunday School departments.
(5) The Church choir.

This could go to any extent of division, because every member of the community or the local church would gladly want to express a heart full of thanksgiving to God for the blessings of the year. Harvest thanksgiving cards are printed and distributed to people of all walks of life.

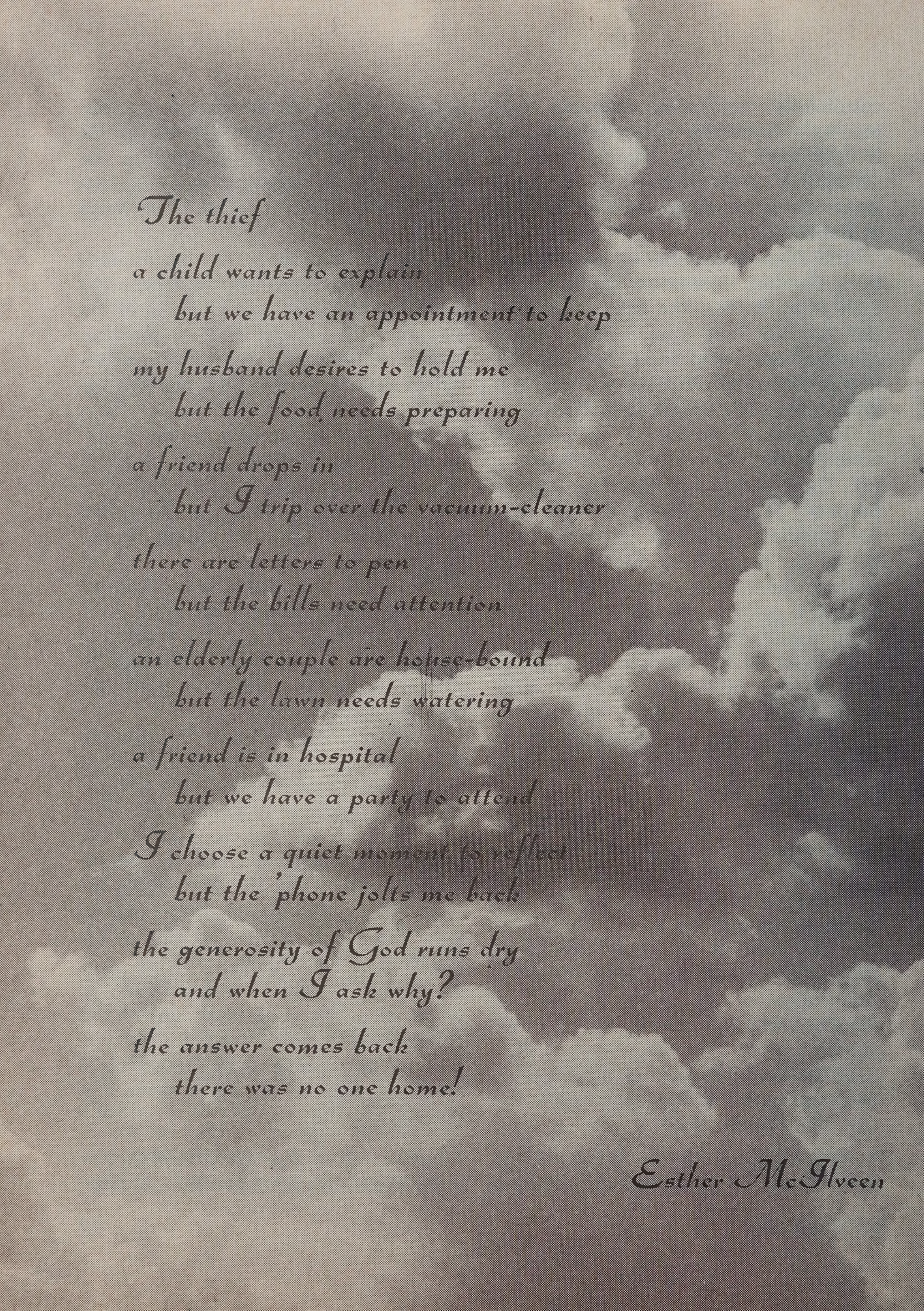
Earlier, before the service begins, both men and women (members of the church) decorate extensively the platform of the building with baskets of farm produce. People of different occupations bring offerings representing their business or trade.

The service is normally prolonged. Individuals and groups of business men, and especially the women folk, prefer to make their presentations with special songs (Psalm 116), expecting special prayers to be said for them.

This is a joyful occasion in which all Christians (even non-Christians) are unreservedly willing to give bountifully to the Lord of the Harvest. The choirs of sister churches are invited to crown the occasion with melodies.

Usually, a large amount of materials, crops and money are collected. After, a day is planned and set aside for bazaars. The farm produce is divided into two equal parts. One part is given to the pastor and his fellow workers, the Sunday School teachers and the poor within the local church. The other portion, belonging to the local church, is sold to the members of the community. Very often the Women's Guild of each local church prefer preparing good meals out of this portion and by this attract a large audience to the bazaar. Usually a large sum of money is realized from which the need of the church is met.

**Mgbeke Okore is a scholarship student from Nigeria studying at Ewart College.*



The thief

a child wants to explain
    but we have an appointment to keep

my husband desires to hold me
    but the food needs preparing

a friend drops in
    but I trip over the vacuum-cleaner

there are letters to pen
    but the bills need attention

an elderly couple are house-bound
    but the lawn needs watering

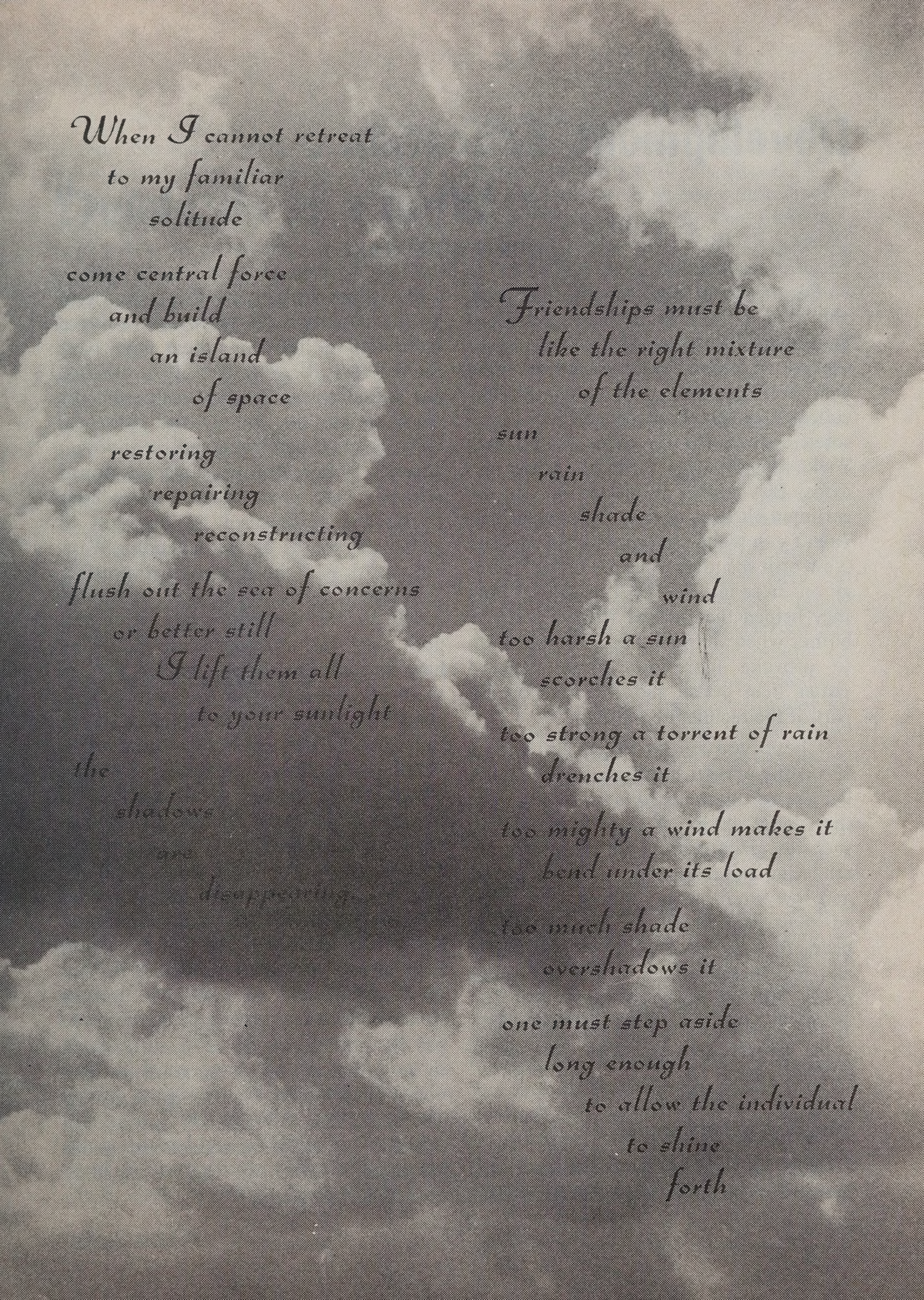
a friend is in hospital
    but we have a party to attend

I choose a quiet moment to reflect
    but the 'phone jolts me back

the generosity of God runs dry
    and when I ask why?

the answer comes back
    there was no one home!

Esther McIlveen



When I cannot retreat
to my familiar
solitude
come central force
and build
an island
of space
restoring
repairing
reconstructing
flush out the sea of concerns
or better still
I lift them all
to your sunlight
the
shadows
are
disappearing

Friendships must be
like the right mixture
of the elements
sun
rain
shade
and
wind
too harsh a sun
scorches it
too strong a torrent of rain
drenches it
too mighty a wind makes it
bend under its load
too much shade
overshadows it
one must step aside
long enough
to allow the individual
to shine
forth

Development Education . . .
What's it all about?

by DORIS M'TIMKULU

For the last fifteen years you will probably have heard a lot about the needs of developing countries–of hunger, disease, illiteracy and population explosion. You will probably have given to charity and collected dollars from your friends, sponsored a child for the Miles for Millions Walk and bought UNICEF Christmas cards. But now – be honest – you are getting a bit tired of it all. And impatient. Aren't you wondering sometimes whether it's worth spending your money and energy on those far away people? Isn't it time they helped themselves? Why should you bother when all our aid programmes seem to provoke more and more criticism rather than praise and gratitude on the part of the recipient countries?

I hope you are impatient and fed up about the present situation. You ought to be. For too long we have been looking at the consequences of underdevelopment, such as malnutrition, disease, lack of schooling and technology, political unrest and low productivity, and we have treated these symptoms – sometimes with bandaid, sometimes with more powerful and imaginative tonics – but the causes of the diseases remained untouched. And so the disease recurs time and again with even greater strength and devastating effects.

Why Underdevelopment

Quite a number of answers to the "why" of underdevelopment have been given, from climatic conditions and geographic isolation to racial and cultural inferiority – most of them have been fabricated to provide us with a justified and moral reason for our wealth and the disparities in this world. The title of a recently published book suggests another answer: "How Europe Underdeveloped Africa". This answer gives a perspective to slavery, colonialism, exploitation to satisfy the needs of the expanding Western world, and the industrial revolution.

These historic events are continued today in the present world structure, politically and economically. You may have heard some of these figures: 80% of the world resources are being controlled and consumed by 25% of its population; over 90% of the exports of countries in Asia, Africa, Latin America and the Caribbean are primary goods; the volume of agricultural products and the extraction of minerals has been increased steadily, but prices have fallen on an average of 15%, some much more drastically. You yourself know how much manufactured goods and services in the Western World have increased in price. Consider the implications of this: in 1967, 17 tons of sisal had to be produced in Tanzania to pay for one tractor; in 1971, 42 tons had to be grown to buy the same tractor. Are you still wondering why things are getting worse? Prices of primary goods fall steadily, prices of manufactured goods rise rapidly – but both are determined by the industrial nations.

This is simply one aspect of the continuing domination and exploitation by the industrial, mainly western and capitalist countries. Another aspect is that our so-called development assistance has to a large extent to be used to buy our goods and services; in Canada, at least 66% of the Government official aid funds never leave the country. The implications of this "tied" aid are too manifold and far-reaching to be taken up in this article. There are also the political influences and pressures applied through foreign assistance and by multi-national corporations, our protective tariff system, our political ideologies.

This structure on a global basis creates the "underdog" Third World. You may want to reflect on how this structure works on a national basis, be it Canada or Argentina.

Development means Change

It is known that development means change. You have heard that if the developing nations are to grow and improve the quality of life of their peoples, they have to change their behaviour, their mentality and attitude, their technology, their social structure. We have contributed to this process over the last 15 years or more by providing some finance, skills and education, food and medical care. But how much attention have we given to the necessity of bringing about changes here in our society? Have we changed our attitudes and behaviours, our way of living from that of a local, provincial, perhaps even national citizen to that of a global citizen? Does our social awareness and responsibility reach out beyond the area of our self-interest to the Third World – whether that is in Africa, Asia, Canada's North or the urban ghetto? Have we helped our Government – or even put pressure on it – to change its aid and trade policy? How many more people we could have helped through a less selfish policy at the recent U.N. Conference on Trade and Development than with the best development assistance programme and private investment policy! How can we expect our Government to change its policy to bring greater benefit to the developing nations, to share the world's resources more justly, if the only people who really know about it and care are the business people, the large industrial corporations, who, after all, are mainly (or only) interested in their own profit?

It is not a matter for governments and international organizations. Here in Kitchener-Waterloo concerned individuals, members of the K-W Overseas Aid Inc., have with much enthusiasm organized the Miles for Millions walks, collected and shipped medical supplies for developing countries, and helped volunteers from this country working there. They have thus helped thousands of young people in these twin cities to express their solidarity with people in other parts of the global village by walking 26 miles once a year for their sake.

But, the more the members of K-W Overseas Aid became involved over the past six years, the more they realized that this was not enough, that they had to do more if lasting cures were to be applied. Structural, political and economic changes may be initiated by governments, but they have to arise from and be implemented by people at the grass-roots levels, here and there. More and better knowledge of the realities of this world is the first step towards greater awareness and changed attitudes, behaviours and structures to suit a just human society in the global village. K-W Overseas Aid therefore appointed its first staff to co-ordinate development education programmes in the twin cities.

Development Education – How?

The greater part of this report will be about plans rather than results, but sharing our first experiences and our thoughts about the future with you may help you as members of various groups and organizations, parents, or missionary groups. Whether you work as K-W Overseas Aid without a constituency proper, or work as an organization such as the local parish, you have to make one basic decision as you embark on such a programme as development education: you either create a new group or you decide to work within and through the existing structures. Let me say right away that the first strategy is by far the easier one. It may take a little time to find your individuals to participate in such a programme and you have the additional task of creating an organization with its structures and cohesive elements, but these people coming together for some weeks or on a more permanent basis do so because they have one common interest: the Third World, however vague and diverse it may be.

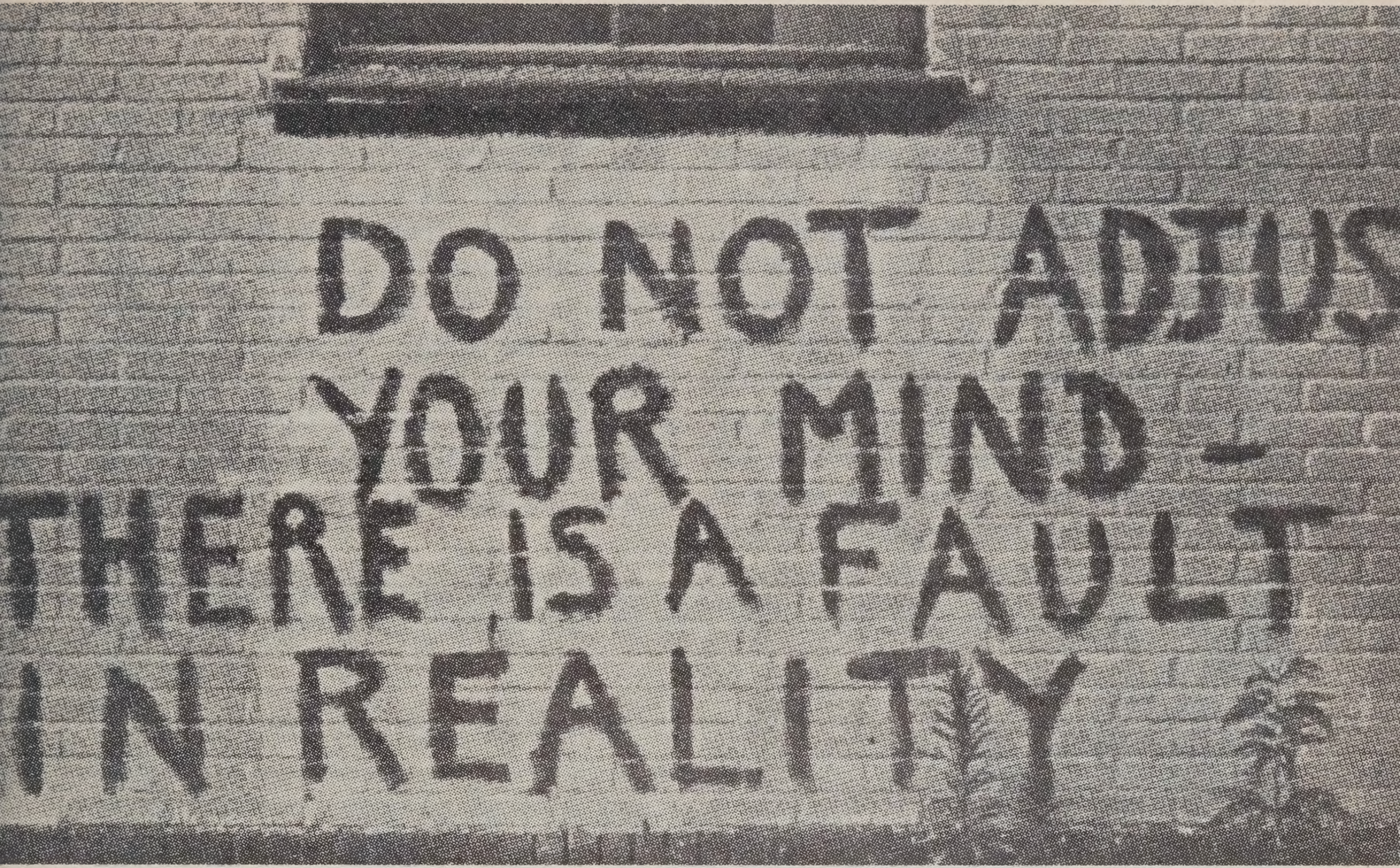
K-W Overseas Aid decided to work through the existing structures and organizations for two reasons: a) there are so many groups with international links and service programmes, thus with a potential interest and concern and b) in our society it would seem that the most appropriate and effective way of change is through existing structures rather than through new, revolutionary groups or movements.

In our experience, this is also the slower and more tedious process. It means convincing a service club that raising funds for a few scholarships, an exchange visit or a children's home in India is not enough. It means disturbing the relaxed atmosphere of the club's dinner with the uncomfortable realization that much of our well-being is at the expense of the Third world. (It may be interesting to watch a slide presentation of Nepal or a trip on the Nile, but much less attractive to find out the role of Canadian firms, in Southern Africa or Brazil, of which they may be shareholders, to study and take a stand on our development assistance policy, to even consider the implications of our tariff system.)

We have found that the churches are probably the most closely connected groups. Most of them have had long contacts with missionaries, have thought about the role of the church in developing countries and the place of the missionary in it, and some of them are deeply aware of and actively involved in areas of social and economic injustice in our country – though this may be more true of national headquarters than the local parish. It becomes difficult to involve church groups in more intensive study programmes about issues of economical, social, political nature, outside the immediate church missionary concern.

Learning – rather than teaching

If the ultimate goal of our education programme is to change attitudes and behaviours, this can only be achieved through a learning process. A one-time



exposure to the disquietening realities by a speaker or a film may do more harm than good. Only if many people in all walks of life themselves work out the answers to the questions "why should I bother" and "what is at stake", and experience some of the injustices (through simulation games, or actually living for some time in a different culture), can they come to a deeper understanding and more meaningful participation.

There are many excellent resource materials available now so that any group can do such a study, even without the so-called Third World expert. There are study guides in written and audio-visual forms; there are good films and excellent brochures, books and novels.

Our experience has taught us the one-time exposure approach is very difficult to overcome. I would almost consider it as dangerous because it may give groups or individuals the good feeling of having done what is becoming almost fashionable now: hear something about Africa. This good feeling may prevent them from involving themselves on a much more personal basis.

Another trap is the question "what can we do to help?" which is usually asked in the expectation that the answer will be: raise some more funds, sponsor a child, send some more doctors, or agriculturists, or teachers to work in overseas countries. If the answer is "learn what it is really all about, study, get the facts" then there is disappointment, hesitation or even resistance. Action without knowledge, without deeper understanding and awareness will prevent these necessary changes we have been talking about earlier; it will also slow down and soon die after the first enthusiasm is gone. On the other hand, education for the sake of it alone has to be avoided just as much. The ultimate goal has to be change, action. These changes must include some to which there will be a great deal of opposition, such as a slowing down of economic growth, giving up certain local industries and buying instead products from the Third World, opting for quality of life in a global village rather than for more material possessions in Kitchener-Waterloo. We are now beginning to give up certain things and pay more to improve the quality of our lives (just think of the struggle against pollution, the attempts to slow down the consumption of our natural resources). Could we not do the same for the sake of the fellow man south of the equator? It will take a lot of learning, deep conviction of the Christian imperative, and quite a bit of courage, but it will truly make our lives more human and dignified.

Where the People are Close to God

by JANET POOLER

There it lay. A solemn gray mass barely visible in the whitish fog surrounding its shores. And so very silent. This, then, was to be my home for the next ten months. At that moment, I knew not if the silence spelled peace or despair—and I cared not. I was much too excited straining for further glimpses of this island called Newfoundland.

The events that led to my coming to Newfoundland to launch my career as teacher were never really in my control. A poster in the Student's Union Building, an inquiry just for fun, then suddenly a telegram offering me my first position. I knew I had to go and so not stopping to think of distance, aloneness, and all the various arguments with which a nervous mind will plague you, I climbed on the train at Edmonton. I had never been further than Saskatchewan!

A journey of six days by rail, ship, and car brought me to Random Island and the little community of Lower Lance Cove. I arrived at night and thus my first action upon waking the next day—after I had fully convinced myself I was in Newfoundland—was to run to the window and look out. That is one of my loveliest memories. Being a prairie-raised girl, the sight of all that beautiful water, blue as the cloudless sky above and backed by hills green with trees of spruce and pine, seemed just too good to be true. Even after spending almost two years here, it is still so good to climb up on one of the many huge rocks on the beach and just sit there, very close to the Creator who made all this beauty possible.

People here are close to God, especially the older people who have depended entirely on nature for their very livelihood.

The fact that their religion was central in their lives naturally extended itself to the education of the children. Each church had its own school and often the schoolmaster combined school and ministerial duties. This was especially true of the Salvation Army schools. Although education has been in the hands of the government for some years, the little two-room school in which I teach is still referred to as the "Army School".

I was educated in a relatively modern nine-room school complete with such novelties as flush toilets, drinking fountains, electric buzzers and even movie projectors! And so it was with considerable dismay I viewed what was to be "my" school for the next months. No drinking facilities, a "pail-a-day" toilet (a remarkable invention, resembling the old outdoor idea but with a bucket of water poured down each night to flush it). However, there was warmth, although the floor furnaces didn't prove to be as dependable as I hoped. I have since learned that it is only a matter of five or six years since children stopped bringing a chunk of wood under their arm each day as fuel for the pot-bellied stove.

But it was, and still is, a fantastic experience. I'm very glad I arrived early enough to taste of the times of which my parents have spoken. A lovely modern school was opened in September and will accommodate some 300 children ranging from grades kindergarten to nine. The children are bussed from the nine communities scattered over the island. The classrooms are carpeted. The school boasts a library, audio-visual materials, and for all but a very few, the first experience in a gymnasium . . . but, my children are excited far more at the wondrous fact that this new school has all the water a thirsty fellow can drink!

This land has not only been a wonderful experience in teaching, and in meeting a hardy people with their own culture and customs (from tasting the delightful dish "fish and brews" to hilarious lessons in step-dancing); Newfoundland will never be forgotten as the place I met my Saviour personally. The intellectualism of grasping God had me shut out from knowing Jesus as a very real friend. When I confessed myself a sinner and asked Jesus to come into my heart—simply and honestly—I began to learn the depths of those precious words—"your faith shall set you free".

And so I warn you. It is very very hard to live on this beautiful, rugged island without feeling the rhythm, emotion of its people, its land, its sea.

**Janet Pooler is the sister of Patricia, our Overseas Volunteer for Afghanistan.*

If You Can't Say It...

by JEAN SONNENFELD

These two articles continue the series written by Jean Sonnenfeld as she travels around the world.

"Go ye into all the world and preach the Gospel." These words have inspired missionaries to travel to the farthest ends of the earth to preach the Gospel in churches and on street-corners. However, there are many countries in the world where it is illegal to preach Christianity. Depending on the country and the circumstances, the law can be interpreted so strictly that even to mention that one is a Christian preacher is grounds for being hauled before the courts.

The Book of Acts records that Paul, Peter and the other first Christian missionaries were stubborn, tenacious and faithful enough to go on preaching Christ in the face of persecution and the possibility of imprisonment. However, in their writings both Peter and Paul insisted that one should obey the laws of the land. Is one being less faithful to Christ than Peter and Paul not to stand up and preach Christianity when it is against the law to do so, especially if one is a foreigner and a guest in a country?

Nepal, that little kingdom rising from the steaming jungles of India to the snow-covered Himalayas, is the only country in the world where Hinduism is the official religion. Buddhism is allowed to co-exist with Hinduism, and most Nepalese are either Hindu or Buddhist or both. It is against the law to propagate any other religion in Nepal. A Nepalese who wishes to change his religion must go before the courts and subject himself to the red tape involved in making an official declaration of a change of religion. There is, however, a small Nepalese Christian Church. It is made up mainly of Gurkhas who have been abroad to countries where they have been exposed to Christianity, and have returned as Christian converts. On them rests the responsibility for spreading or not spreading the Gospel of Christ in their own land.

The United Mission in Nepal is made up of representatives of thirty-three different Churches from eighteen different countries. As foreigners, they do not try to incur the wrath of their host country by preaching their religion. They do, however, obey Christ's injunction to heal the sick and feed the hungry. In the twenty years since foreigners have been allowed into Nepal, the United Mission has established Shanti Bhawan Hospital in Kathmandu, the capital, and has made it one of the best teaching hospitals in the country. Medical personnel belonging to the United Mission travel about Nepal trying to heal and eradicate disease.

Agricultural experts also belong to the United Mission. Mindful of Christ's exhortation that He is fed when the hungry receive food, they are helping farmers to increase and vary their crops.

Nevertheless, each foreigner coming to Nepal to work with the United Mission must settle for himself the problem of demonstrating his love and concern without mentioning Christ, his motivater. At times the missionary is nagged by the doubts that he is just part of another aid programme, of which there are many in Nepal, staffed by selfless, self-sacrificing people from as many parts of the globe as the United Mission.

The members of the United Mission are leaving it to the Nepalese Christians to spread the Gospel of Christ to their own people, if they so choose. In the meantime they are busy healing the sick and feeding the hungry, in whom they see Christ the Son of Man, sick and hungry and needing the ministry of men.

. . . Live It

We were spending a few days sightseeing in Kabul, the capital of Afghanistan, that Moslem kingdom high up in the barren mountains of central Asia, beyond the Khyber Pass. I asked the hotel desk clerk for help in contacting the local Christian Church. "Do you mean the American Church?" she asked helpfully. I shuddered. Looking through the slim directory of foreign organizations in Kabul, I decided we were both talking about the Community Christian Church.

That afternoon a taxi bore us in the general direction of the Community Christian Church and mission. As in much of Asia, the street was nameless. Over the rooftops I could see what was unmistakably a Christian Church. A New Zealander met us at the gate and graciously showed us around the beautiful new building.

Then we were ushered into one of the neighbouring homes where Canadians gave us tea. I told them about the label "American Church". They sighed. It is illegal to propagate any religion except Islam in Afghanistan. To most Afghanis, therefore, Christianity remains a white-faced foreign religion, and to many people in the world white-faced foreigners are classified as Americans.

But missionaries are not in Afghanistan to teach the Afghanis geography. Afghanis are proud, independent, gun-toting fighters. They share their Moslem faith with millions of people across the breadth of Asia and Africa, from Indonesia to Morocco. Militant Christians coming from abroad to preach Christianity would be quickly expelled for breaking the law. So what are missionaries doing in such a situation?

The new Community Christian Church was recently constructed under the supervision of John Reoch, a Canadian Presbyterian whose building and engineering skills have created a visible structure that demonstrates a Christian presence in Afghanistan. But, as Moslem mosques are similarly being constructed in our Canadian cities to minister to the spiritual needs of Moslems coming from Pakistan, the Middle East, North Africa, and other parts of the so-called "Moslem world", the Community Christian Church in Kabul performs a similar ministry to the Christians who have come from many nations to work in Kabul. Since the foreign community in Kabul numbers about 2,000, there are many hundreds of Christians among them who appreciate the presence of the Community Christian Church. They can worship together as they did at home, and their children can receive instruction in the Christian faith in the Church School.

However, not only foreigners attend the Community Christian Church. Earphones have been installed in a section of the church for simultaneous translation, not only from English into German for the many German-speaking Christians who attend church, but from English into Farsi for the Afghanis who attend. Wherever there is an English-speaking church in Asia, there are students who attend to improve their English. The board of the Community Christian Church has recognized that some Afghanis come to church not just to practice their English. They want to hear and understand what is going on, and can do so best in their own language. They have approached the Church of their own free will, in accordance with the law of the land. They are free and eager to hear the Gospel preached inside the walls of the Community Christian Church, where the law permits it to be preached. Who can say what the Holy Spirit is doing in the hearts of people who go out of their way to hear and understand the Gospel?

In Afghanistan there is another group of people to whom the Church is allowed to minister. These are the "young wanderers", young people from North America and Europe who are travelling cheaply about Asia with knapsacks on their backs, some to see the world before settling down, others in search of some kind of truth that they have not been able to find at home, and still others who are attracted by the drugs that are sold legally and openly in Afghanistan and a few other countries of Asia. Many of these young people are very lonely and only too glad to find a sympathetic ear to hear their problems, especially if that ear understands their language and their loneliness.

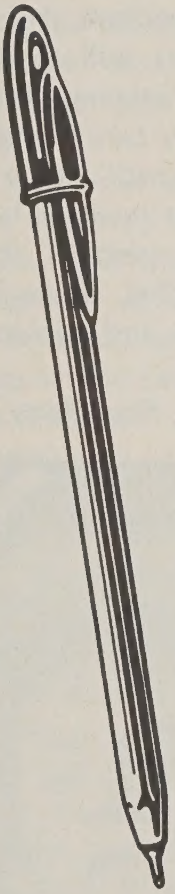
The Church has established a hostel in Kabul for these young people. Among the inhabitants of the hostel are desperate drug-users whose minds are forever befuddled, and who appreciate the warm friendliness and acceptance of the missionaries who run the hostel. Others are glad of a place to call home after all their wanderings. Call it a miracle or the grace of God, but in the atmosphere of the hostel some of the young people have found the truth they were searching for in Asia. A few months ago several of them were baptized in the Community Christian Church, and declared their faith in Christ before the congregation business people, diplomats and teachers. If Christian missionaries had not established

see Afghanistan, page 37

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . . dollars, free of successon duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

OFFICERS' ODDMENTS



You're an actress? A film-bug? A discusser of issues? A believer in mission? A back-to-the-Bible advocate? You can be all, or any one of these, in following through the new mission-study: "Why Christian Mission Today". There is a choice of packets – "For a Time Like This" and "Mission Impossible Unless". Programme Convenors already have a list of film-strips that are available. And so that everyone may get into the act, there's bonanza in the November issue of Glad Tidings: (1) a discussion-starter playlet – "A Changed Attitude" – so come on all you who like to act or to mull over issues in vocal sessions; and (2) an article on the theme, followed by Bible Study questions. Watch for both of these!

It's too early! Wrong! It isn't! Not for Synodical Secs to send on the Annual Report forms to Presbyterial Secs. "Over to you", says the Presbyterial Sec, as she sends them on promptly to Group Secs. It's that time of year again? Right!

What's in a name? Plenty of information and help for C.O.C., Explorer and C.G.I.T. leaders, if they have registered and are thus on the mailing-list.

Begin preparation for your Group's Winter Works Programmes this month. Leaders and Officers – Where's the nearest W.M.S. leadership-training or programme workshop in your area? Several will be held this month. Attend by the car-load!

This 'n' That

Cinema

Why is it that we in the Church seem to expect a presentation of any kind relating to the gospel to be total and complete? At least that is the usual basis for our criticisms. We are quick to say "But it left out this" or "It didn't give much emphasis to that." And of course that kind of criticism is quite unreasonable. No presentation is perfect and all-encompassing. Indeed the richness of the gospel is too great for us to say it all. And so I urge you to go and see **Godspell**. Before you go, remember the words of Matthew 18:3 "Unless you turn and become like children, you will never enter the kingdom of heaven." And remind yourself of them afterwards. Let yourself go and enjoy and celebrate and be moved by the film.

Of course "Godspell" may have some questionable theology. Of course it leaves a lot of unanswered questions. Of course it treats the scriptures in a new and fresh and unusual way. But you cannot see it and not consider again how you understand and relate to Jesus the Christ. To see "Godspell" is to be immersed in the spontaneous joy and love of the gospel but amid the things of the modern city. And so while it is a rendering of the Matthew Biblical account, it is also alive here in 1973. You will find yourself humming and singing the music, particularly "Day by Day", and "Prepare ye the way of the Lord", for a long time to come. As another reviewer has written "To recapture or perhaps (hopefully) reaffirm the joy that is basic to the Christian gospel, see and rejoice in "Godspell".

Rev. Harry Crawford

Victor Garber, the Jesus character in Godspell.

Books

THE COMPLETE BOOK OF BAZAARS
by DORTHEA S. BRITTON
Coward, McCann & Geohegan, Inc. $7.95

This idea book for bazaars is just brimming with honest-to-goodness practical help. As well as tips on organization, Dorthea Britton offers suggestions to the bazaar chairman that will see her through this year's event and give her a start on next year's.

Yes, it's a book on fund-raising, but the author also says "remember that the goal you are really after is a united group or congregation working together, and that the monetary profits you reap are simply icing on the cake."

Themes are given (along with ways to utilize them) for a great variety of bazaars, although Christmas and Easter themes are particularly well developed. Everything from advertising to saleable products to refreshments are given attention in this guide. The best thing the book may accomplish, however, is spurring the reader on to use imagination.

Patterns and recipes are often supplied, along with a list of sources for bazaar supplies and patterns. (One unfortunate drawback is the list is limited to U.S. suppliers. However, the magazines mentioned are readily available in Canada, and Canadian craft stores and suppliers carry similar products to those mentioned.)

This book would be an asset to a group; it contains ideas enough for many bazaars to come.*

THE PASTOR'S WIFE
by SABINA WURMBRAND
Logos International $2.50

For an exciting book you just can't put down, try The Pastor's Wife.* This autobiography telling the story of a Jewish family, takes place in Romania in 1944 and ensuing years. The story is particularly of Sabina Wurmbrand and her minister-husband Richard who were imprisoned for their faith in Christ. Despite the interrogation and torture, this courageous woman refuses to renounce her belief. And, for this mother, an almost unbearable burden is the lack of knowledge about their young son while they are held captive. While her husband remains in prison, Mrs. Wurmbrand endeavours, after her release, to carry on his work by uniting the underground church.

The narrative alone makes this book recommended reading, but of more value is the renewed appreciation for our own freedom of religion which comes with the reading of this account.

**Not in stock in the WMS Bookroom, but can be ordered – allow three weeks for delivery; or try your local bookstore.*

A NEW JOY
by COLLEEN TOWNSEND EVANS
G. R. Welch Co. Ltd $3.95

This book by Colleen Townsend Evans is a joy to read and own so that one may re-read it often. Mrs. Evans, wife of a minister, looks at the Beatitudes and considers each in the light of the day-to-day living of the modern woman. Each Beatitude is considered openly and in depth. Mrs. Evans uses both the KJV and J. B. Philips at the beginning of each chapter.

Then she digs deeper and with other translations she considers all sides and applications.

Each chapter ends with a short summary of all that the Beatitude under consideration can mean in the life of a modern woman — be she young or a senior citizen. It certainly inspires one to try to live up to these guide lines. After reading the book, I have resolved to take one Beatitude a day and concentrate on it as I do my housework, etc. This book should help to make me a better person.

DYNAMIC FINGERTIP DEVOTIONS
by AMY BOLDING

G. R. Welch Company $2.95

This also is a book written for private devotions or for use at group meetings. Mrs. Bolding has written several devotional books. In this book, there are 14 talks of a general nature. Eight of the devotions are for special days: New Year's Day, Valentine's Day, Easter, Mothers' Day, Thanksgiving, Christmas, etc. Good use of poetry is made throughout the book although not all readers enjoy this.

Mrs. Bolding calls on everyday things to illustrate her talks and covers a variety of topics. She has interesting ways of dealing with her varied subjects. For example, she urges us to buy a dress labeled "love thy neighbour" as part of our fall wardrobe. "This dress makes even the plainest woman look lovely."

Some of the devotions are bound to appeal to the reader more than others. On the whole, this should be a useful book.

B W M News

NOTED NIGERIANS TO VISIT CANADA

The Presbyterian Church in Canada will be host to two outstanding Christians from Nigeria for the period October 3rd to November 14th, 1973. Mr. N. U. Akpan, pro-Chancellor and Chairman of the governing council of the University of Nigeria, at Nsukka, and Mrs. Akpan, a kindergarten specialist, will be meeting with church and university groups in Quebec, Ontario and the Prairie Provinces.

Mr. Akpan is a leading elder of the Presbyterian Church of Nigeria and was one of the ablest administrators in the former Eastern region of Nigeria. The Akpans will share their Christian faith and tell of the work of the church amid recent events in Nigeria. Each is in a good position to bring Canadians up-to-date on developments in church and state since the end of the civil war. Both Mr. and Mrs. Akpan shared deeply in the struggle and tragedy of the war, and both have experienced the miracle of reconciliation which has followed those bitter years.

Mr. N. U. Akpan has recently published a book entitled "The Struggle For Secession" which has been described as the first authentic inside account of the Nigerian civil war. He has also written two novels "The Wooden Gong" and "The Reservoir". The latter is a children's book; the former deals with Nigerian life and customs.

Letters to the Editor

I have been enjoying the Glad Tidings more this year than ever before. I especially like something that gives women a special little lift. I'd like to see something on families – the problems of teenagers and parents adjusting.

Kathleen Lyons
Oakwood, Ontario.

The article in May/73 issue by Agnes Pierce, "A Small Reflection", was very inspiring and is well loved. I have been asked for another copy, so am requesting one if it's available, as mine is much underlined.

Good Wishes, Congratulations, and may God bless you and your efforts with our beloved magazine.

Mrs. Edith M. Butt
Huntsville, Ontario.

The ladies of St. Mark's Presbyterian Church wish me to congratulate you as the new "Glad Tidings" editor and for the wonderful job you are doing in making our magazine so very interesting to read. It has variety and it's all so worthwhile to read. We find it very useful in our Meetings and very much in keeping with our studies.

We wish you every success and trust that the number of subscribers will grow.

God's Blessing,

St. Mark's Presbyterian Church
Moose Jaw, Saskatchewan.

I'd like to tell you I had much blessing from the article on Faith, but had all my friends trying to find that verse as it was marked Mark 2:24. (I think the II was taken for the Roman Numeral!)

Anyway, two wonderful answers to my prayers came before noon the morning I received that copy – one while I was praying. I've said I belonged to the Mustard Seed Inc. – ever since Mrs. Dickson came and spoke to us. But, though I could write a book like Mrs. J. Goforth's "How I know God answers prayer", I grow weary.

So that little article was just what I needed.

In the midst of all this confusion of moving, and not knowing or remembering where to put things – I've mislaid that copy – but it's here to be reread again – and tell the author please.

Eleanor L. Boyd
Vancouver, B.C.

Editors Note:
The verse is Mark 11:24 – we correct the misprint in A Small Reflection, February issue.

a small reflection

by agnes pierce

HARVEST AND THANKSGIVING SEASON

At this happy season of the year we are reminded again of God's greatness and faithfulness. It was Moses who directed the Hebrew people in thanksgiving – "Thou shalt keep the feast of the Tabernacle seven days after thou hast gathered in from the thrashing floor and from the wine press and thou shalt rejoice in the feast – seven days thou shalt keep a feast before the Lord."

Thanksgiving has been so much part of our tradition we think conditions surrounding it have always been as they are today. In the fall of 1621 Governor Bradford ordered a three day feast period when prayer and thanksgiving would be made for harvest. The Pilgrim Fathers who came to America for freedom of worship had suffered sickness and privation during their first North American winter; deaths among them were many. They had lost at least half their original number and secretly buried them at night so the Indians would not know of their dwindling numbers. But the following spring and summer they built cabins to protect them from the bitter cold and in the fall they had wild turkey, fish and cranberries and corn they had grown for a Thanksgiving feast. God blessed the labor of their hands.

There must always be a seed time and harvest. In due season we shall reap if we faint not. But if one will not plough because of the darkened sky and the cold cloudy days the Word says "they will beg in harvest and have nothing."

Yes. there is a long time between sowing and reaping, but God has ordained both seed time and harvest.

The mellow warmth of autumn makes us realize the blessed day of reaping has arrived and we forget the cold spring days and the clouds that hung low. We forget the wind that flung the seeds about with such fury when we see the new ripple of golden fields of ripened grain. Now there are many things we can do with the precious seed we have.

First, we can keep it like a miser who hoards. A miser lives on by always getting but never giving. He spends the first part of his life getting in, and the second part scheming how to hold on to what he gets. He believes in getting all he can, and canning all he gets. He really is a fruitless tree.

Second, we can waste our substance like the Prodigal Son.

Have you ever thought of the seed called time? Time is the world's greatest factor and the world's greatest waste. Every Christian should value his time, his most valuable article this side of Jorden's icy stream.

What are we doing with the seed of faith? Does our faith have a firm grasp on "the substance of things hoped for"? As soon as there is something doing on the inside of a Church, there is something doing outside of it. There can be organizing. advertising, baptizing, systemizing and sermonizing, but our greatest need is Faith and the fire of the Holy Spirit. Then we shall have a glorious harvest as that of the early Christian Church.

The beauty about us in autumn – the sunset's gorgeous flame, the flashing wings of the butterfly's last glory, the lone remaining fragrant rose, the ingathering of fruits and produce – all help to remind us that we too are travelling to the fall period of life. Will the beauty shine out through the seeds we have sown?

Unless we get inside of what God wants us to have, we can only look for darker nights, bitter tears and steeper roads. Let us come to spiritual maturity. "In due season we shall reap if we faint not." Let us remember this once again:

I learn as the years roll onward,
And leave the past behind,
That much that I counted sorrow
But proves that God is kind,
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path led
To a field of ripened grain.

Afghanistan from page 30

the hostel for "young wanderers", they would still be restlessly searching for peace with God and with themselves.

The Church has its missionaries in Afghanistan. Are they obedient to Christ when they do not speak about him outside the walls of their buildings? Or is it enough to minister to the hunger, homelessness and loneliness of those who seek them out? There are people in Kabul who are grateful that they can continue to worship God even at the ends of the earth. There are others whose lives have been dramatically and joyfully changed because of the small church and the handful of missionaries who show them daily that they care for them because God loves. If you think these missionaries are not doing enough, ask Peter and Paul what they have to say about obeying the laws of the land. Or take a trip to Nepal or Afghanistan.

SYNODICAL GIVINGS

January – July 1973

OBJECTIVE		1972	1973
$146, 920.00	Toronto and Kingston	$ 61,500.00	$ 58,100.00
72,935.00	Quebec and Eastern Ontario	24,616.00	27,421.00
21,610.00	Alberta	5,871.00	6,703.00
21,125.00	British Columbia	7,458.00	8,267.00
11,710.00	Saskatchewan	4,830.00	4,640.00
17,165.00	Manitoba and Northwestern Ontario	5,551.00	6,150.00
139,970.00	Hamilton and London	56,887.00	61,228.00
$431,435.00	TOTAL	$166,713.00	$172,509.00
	SPECIAL GIFTS	$ 4,305.00	$ 3,047.00

wms highlights

Alberta Synodical

Expressing respect and affection for Miss Ruby Walker, Calgary Presbyterial presented a gift of money at the time of her retirement from the position of Presbytery Program Coordinator and Hospital Chaplain for Calgary-Macleod. Miss Walker's new position is Deaconess, Grace Church, Calgary.

Other recent events in Calgary Presbyterial have given honour to members particularly ambitious in WMS endeavours including Mrs. Charles Scott. Rev. Charles Scott has been appointed to serve in Malawi.

Sarnia

An Indian Fair with an ambitious program of events was a tremendous success for the Sarnia Presbyterial, if attendance is an indication of popularity. The fair, a non-profit event, drew over 500 guests to Sarnia to see exhibits, slides and filmstrips, puppet shows, sari-dances, and presentations by C.O.C., Explorers and W.M.S. participants, all on the topic of India. Guests Miss Ida White, Sister Marguerite and Sister Celine, all from India, mingled with the crowds who were entertained with a continuous program throughout the afternoon and evening. Exhibits included the geography of India, life today, a history of work on the Bhil and Jhansi fields, and medical work in Vallore and Ludhiana. Children's crafts were on display, and foods using products of India were available for sale. Refreshments made from Indian recipes were served.

Banff

What happened in Banff this summer? A coffee house, A Present Tense, was opened for a season of ministry to youth congregating in the resort town. Low key atmosphere – a place to meet people, talk, play cards – and entertainment turned the project into success. Unscheduled happenings, like a snow storm to plague campers, a car breaking down, the dismissal of a girl from her job, indicated the effectiveness of the ministry when people with a need came to the church to have that need met. The summer youth programs under the direction of Garry van Bruchem and John Young had to live up to their advertisement "The church is where the action is."

East Toronto Presbyterial

Turning back the pages of history to Gold Rush Days, St. John's recently recalled Presbyterian Mission work during that period at the MacBean Auxiliary supper meeting. Mrs. Ralph S. Mills, who has recorded much of this history, was present to speak on the topic.

Brockville Presbyterial

Focusing attention on missionary work, the WMS members of Knox Church, Iroquois conducted a worship service of the congregation. Many of the members participated with President Mrs. Marie Mearns giving the address. Being dressed in saris, the ladies participating in the service signified their global responsibility.

Kintail

For the young at heart – camping at Kintail. This summer with beautiful weather assisting, crafts swimming and guest speakers were enjoyed by enthusiastic participants at Ladies' Camp. The theme "Let's Celebrate" was developed by director Mrs. Barbara Hilles, Rev. and Mrs. J. H. Daniel, Miss Evelyn Carpenter, and Remmelt Hummelen through discussions and presentations. All that goes with camping – games, good meals, sing songs, camp fires – plus Christian fellowship marked the event as a worthwhile experience.

Winnipeg Presbyterial

Presentation of the report of Council took a different form when the "Madhatters' Council Tea Party" got underway at St. James Church. The Madhatter, Doormouse, Alice, the March Hare and the Unexpected Guest (alias Presbyterial members) each gave a report of Council.

Four WMS groups recently gathered for a Summer Rally on the study theme India. Taking a "plane trip", expectations and discoveries about India were voiced so that by the time the 'round trip was over, India was better known to the ladies from St. John's and Kildonan.

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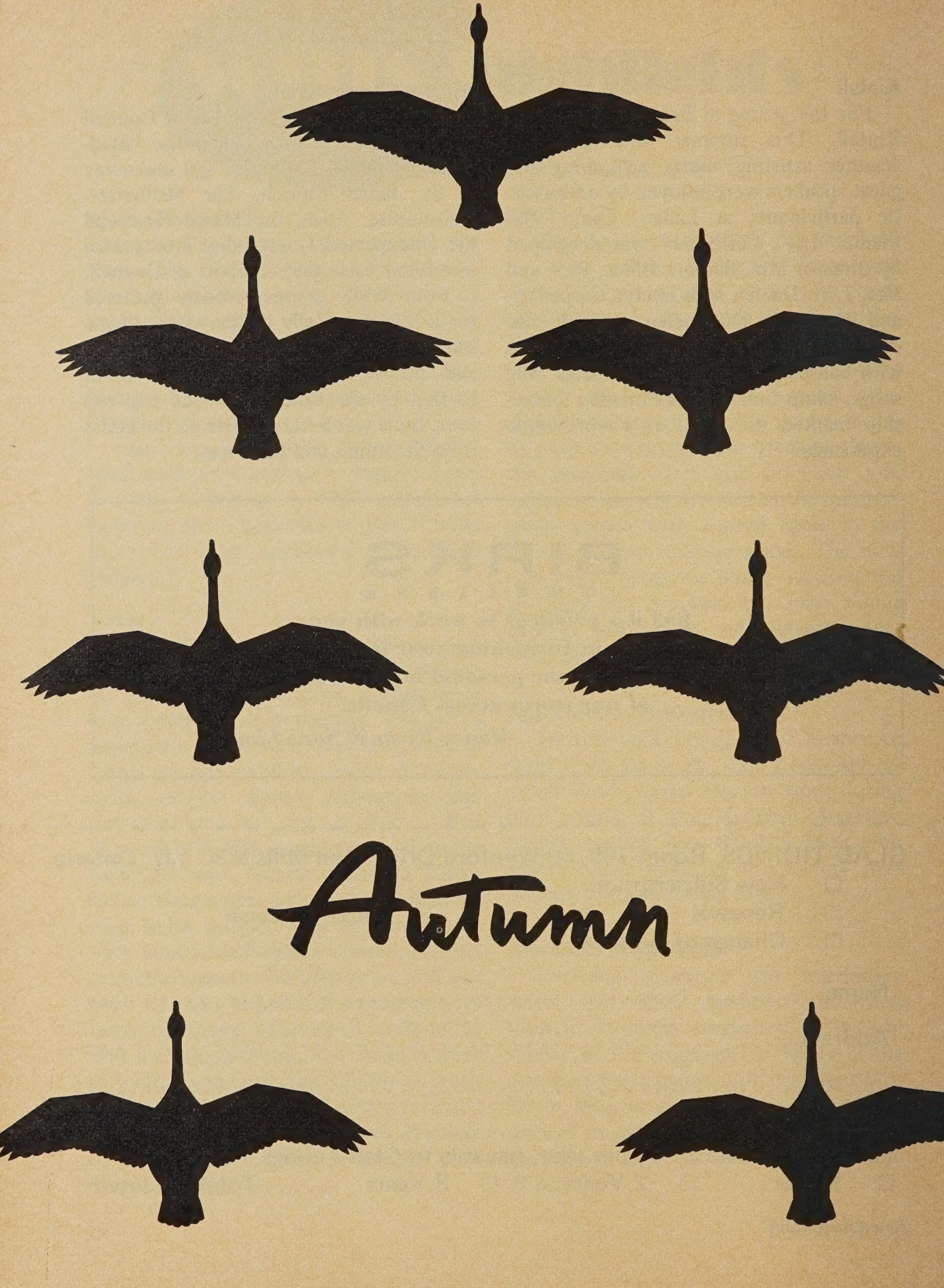
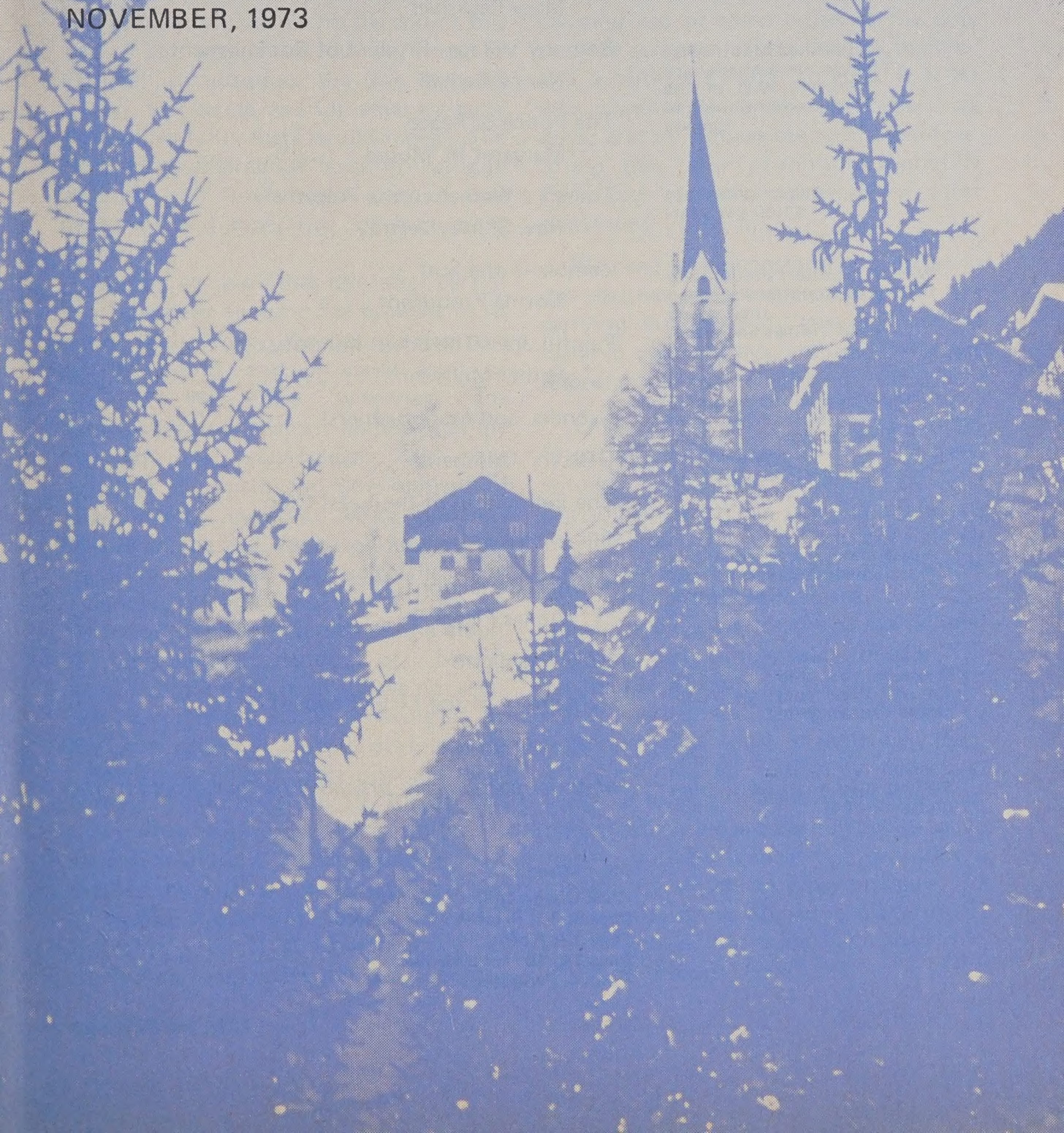

Autumn

GLAD TIDINGS

NOVEMBER, 1973



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**Material particularly prepared for our program issue*

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WHY CHRISTIAN MISSION TODAY?

by REV. AGNEW H. JOHNSTON

I must confess that I am somewhat startled by the title of this article, which is one of the study themes for the church this year. I can accept the adverbs "how" or "where" to introduce the title, but not "why". For to me, as a Christian trying to live out his faith, there would appear to be no question at all about "mission" being an essential and fundamental part of that faith, and and imperative laid upon every Christian.

We are all aware that this latter part of the twentieth century has brought in its train revolutionary changes in every part of the world, and in every facet of society. We have witnessed the disappearance of historic empires and the rise of new imperialisms. We have watched the birth and development of new nations in Asia, Africa and the Islands of the Sea. We have inherited the miracle products of scientific and technological advances, and journey via television to walk with men on the moon. A marvellous period of history indeed—but amidst it all, I have not seen, nor have I heard of the revoking of the marching orders of Jesus to His followers, "Go therefore, and make disciples of all nations." (Matthew 28:19 RSV). Still there rings out across the centuries His statement of our Christian vocation "You shall be my witnesses in Jerusalem, and in all Judaea, and Samaria, and to the end of the earth" (Acts 1:8). These imperatives, these commands, have not been countermanded, nor are they passé and outmoded. As we call Christ our Lord, the carrying out of these orders is the only possible response of a believing Christian, and a faithful Church to Him. It is He who commands; under His orders we serve; and by Him we are sent. Therefore, to me, the "why" of missions should be clear and apparent to even the most elementary Christian.

We need to be constantly reminded in our parishes and congregations, that the carrying out of our "mission" can be made in various ways, and one is not less important, or valuable than the other.

First of all, there is the sometimes forgotten importance of our personal witness to Christ, wherein by the Christlikeness of our life and character, the Christian compassion and understanding of our words and deeds, our purpose and dedication, we testify to the transforming power of Christ in our lives. Than this there is no greater "mission", as others catch from us the infection of Christ's ways and spirit, and learn to reproduce that spirit in their own lives. This is "mission" not only open and available to each and every Christian, but one to which we are unequivocally called to-day, not less than in past centuries; a mission by which, in large measure, the Christian faith has spread into every part of our world. Someone has called this, "Mission through being".

Secondly there is a "mission" to be carried out in our own neighbourhoods, among the poor, the lonely, the defeated, the alcoholic, and drug addict on our own door-step, a mission often overlooked by the church in the glamour of overseas programmes. Particularly in our downtown churches, we have an inescapable responsibility for the lonely and the beaten who live in the shadow of our churches. This is a responsibility Christians must face together, whether we are Protestant, Orthodox or Roman, sharing together our understandings of Christ, our varied traditions of discipleship and worship, but witnessing in a living way for the crucified and risen Lord to those on our door-steps. If we fail to do so, Christ's finger of scorn may well be pointed to us, as it was to the priest and Levite who passed by without helping the wounded traveller.

Lastly, there is the "mission" with which we are all familiar, that which we usually associate with the term Missions, the outreach wherein men and women have gone out from their own homes and lands to carry the Gospel of Christ to the ends of the earth—the Careys, the Livingstons, the Geddies, the Buchanans, the Goforths and a great host of others who have taken the faith to every nation under heaven. This is the mission whose relevance to-day many in both East and West sincerely question.

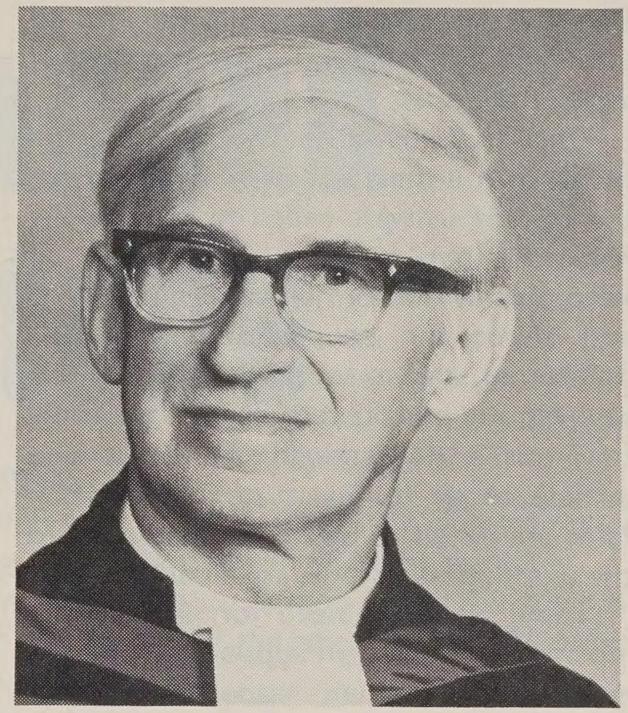
Most of us know that many of the old mechanics of mission must be greatly altered in these seventies, and perhaps, many of the old and once effective Church missionary structures must be completely restructured, or better still be quietly dissolved. Perhaps, we, as Canadian Presbyterians, would be better entirely out of our old historic "mission fields" where, in many instances, we will always continue to carry the heavy burden and handicap of association with the white imperial power. One of the grievous weaknesses of the church, at both national and parish level, is that we never seem to find the courage to end something, which, once successful, has now lost its effectiveness and relevancy. With Missions overseas, and very positively in Canada, we seem to have few terminal facilities.

However, not for one moment do I think that God has intended us to end all overseas mission work. Indeed I believe that God is opening new doors of opportunity for mission, which no responsible person anywhere, of any race or colour, wants to close. In secular education, in scientific agriculture, in radio evangelism, in community development, in literature distribution—God is opening wide doors for Christian witness. To-day we see a vast scattering of the people of God made possible by air travel. Tens of thousands of Canadians go abroad annually. There are few Sundays in my Thunder Bay church wherein there are not twenty to thirty members of my congregation in Europe, Asia, even Africa and the Islands of the Sea. Here is a new and limitless opportunity for mission by committed Christians in our time. Perhaps this is part of God's grand design, "a miracle of multiplication of missionary loaves for the feeding of the soon-to-be five billion people."

The professional missionary may be persona non grata in some quarters, but the skilled technician is welcome in nearly every part of the world, and there he may share both his skill and his faith.

Christian laymen may well be the missionaries of the future giving us, as they confront the world, a new understanding of the essence of our faith. Upon our churches in every city and hamlet lies a new and heavy responsibility of preparing these laymen and women for the great opportunity and challenge which are presented to them in their travels, or work overseas. For the Christian layman to-day, Mordecai's words to Esther are prophetic "Who knows whether you have come to the kingdom for such a time as this." (Esther 4:14)

I would like to suggest in closing that there are infinitely more open doors for Christian mission available to-day, if we were only aware of them.



AGNEW H. JOHNSTON

COMMENTS ON

Why Christian Mission Today?

by MILDRED SCHELL

Is it not true that the missionary era has ended? Is it not true that the work of missionaries has been largely assumed by indigenous Christians; that only a few outsiders are now needed in roles that are supportive to local persons? These are not yes-or-no questions. Rather, their answers are complicated enough to call forth other questions: What is the Christian mission in the 1970s? How has it changed from traditional patterns? What does it require of the corporate church? Of the individual Christians? Where is the "action"? What can you do about it? What can we do to be a part of it?

The forms in which individuals and corporate Christian bodies fulfill the mission of the church are different today than they were a generation ago, but the mission itself remains what it always has been: the sharing with all persons everywhere of God's love for all his children, as that love has been revealed in the life and teachings, death and resurrection of Jesus, the Christ, the Son of God.

Once we believed that some of us were called to full-time service as missionaries; the rest of us were called to provide the resources that enabled them to serve, to keep ourselves informed about their work and about the people to whom they ministered, and to support them with our interest and our prayers. Today, we know that this is not enough. All of us who profess to be followers of the Christian faith are called to be in mission in and to the world, of which we are a part.

There is still a need for professional missionaries, often in supportive roles to indigenous Christian leadership; sometimes as trainers of indigenous persons who will replace them. There is still need for financial undergirding of the Christian mission in some parts of the world where money is a commodity sadly lacking among those who have greater resources. But there is no need for the suppliers of know-how and financial support to be "resident managers" of the mission to which indigenous persons are called. The corporate church bodies of North America still carry responsibility for this part of the Christian mission, fully cognizant of their changing role in the traditional, accepted mission picture.

Christians in today's world, wherever they live, will find that they are also called to be in mission in other kinds of settings: working through community agencies and citizens' groups to establish clinics for drug addicts or day care centres for the children of working mothers; seeking better government for all through active participation in the organized systems; serving as peacemakers between labor and management—or between individuals or groups who are at odds with each other; taking unpopular stands that are in keeping with the teachings of Jesus; sacrificing personal comfort or security to follow the dictates of Christian conscience.

But—"What has that to do with the church?" The Bible speaks to this question again and again. For example, read Romans 12 and John 15: 1-17 in several present-day versions of the Bible. Each will enrich your understanding of the passage and of the Christian mission today.

Discussion Questions

Answer the questions listed below in relation to each of the mentioned passages and then discuss them in your Adult group or with leaders of other midweek groups in your church or churches nearby.

1. *To whom is this passage addressed?*
2. *What promises are made in this passage?*
3. *What was the writer's purpose for including this passage?*
4. *What does the passage say is the "mission" or task of Christians today?*
5. *What does this passage say to me about my Christian witness?*

The article, Why Christian Mission Today is from the introduction to "Children's Christian Mission Today" used with permission of Friendship Press.

A Changed Attitude

by MARY PECKOVER

(The dramatic discussion starter that follows is written especially for play reading in a small group meeting as a means of starting a discussion of the situation described.

In most cases the reading will be done in an impromptu fashion with a minimum of advance preparation. Prop's and movement may be used if the group desires. Questions for discussion have been provided at the end of the drama.

Iturbia is a name used to symbolize a developing country.)

This drama uses seven people. The cast is made up of a Mission Board Committee: Mr. Wren (Chairman), Miss Bagot, Mrs. Johns, Mr. Dean and Mr. Thom; a Missionary on furlough: Mr. Ralph White; a visitor from Iturbia: Mr. Samuel Unoka.

The drama opens with the Committee members, Mr. White and Mr. Unoka sitting around a table.

MR. WREN I have called this special meeting of the Mission Board Committee so that we can talk with Mr. Ralph White who has just arrived home on furlough after 3 years in Iturbia. We are happy also to welcome to the committee meeting, Mr. Samuel Unoka. Mr. Unoka is a prominent lay worker in the church in Iturbia who is here to discuss future planning with us. (Introduces the members of the Committee in order around the table to visitors.)

Ralph, would you like to start our discussion this morning?

RALPH First of all—since I saw the committee three years ago before going to Iturbia, I have experienced a complete change of attitude. When I left here, I firmly believed that the Church in Canada as the mother church should provide help, supervision, advice—everything. I was convinced that a newly formed church required such help. Now I realize that in the very beginning such guidance was needed. That is no longer the case.

MR. DEAN Why do you say that?

RALPH There are many talented and experienced workers and leaders in the church in Iturbia. They are quite capable of managing their own affairs and planning their own future. In fact, our paternalistic attitude has held them back. Some of their members have become so dependent upon our financial help and our advice that they sit back with a "let George do it" attitude. This is a very poor spirit for us to foster.

This approach has made many Iturbians question their own leadership abilities. It has been a most frustrating experience for others, who want to be masters in their own home.

The Church in Iturbia wants to discover its own identity and selfhood. We must be very careful not to stand in its way.

MRS. JOHNS But, Mr. White, we send several thousand dollars to Iturbia each year. We must keep faith with those in Canada who give the money by making sure that the Church there spends the money wisely on efforts to spread and strengthen the work. Besides, we must be concerned about our Canadian missionaries.

MR. THOM We have to have faith in the church in Iturbia and let them learn by managing their own affairs and personnel. In most cases, we here in Canada cannot tell the best way to do the work in Iturbia.

MISS BAGOT That sounds reasonable. We wouldn't want to be told how to run our Church.

MR. UNOKA I appreciate what Mr. Thom and Miss Bagot have said. The members of this Committee seem to keep themselves well informed about conditions in Iturbia. But no matter how well informed you are, you cannot know the situation and the needs as we do ourselves.

MR. WREN Ralph, do you have any further comments to make before I ask Mr. Unoka to present his proposal to the Committee?

RALPH When I left here I gave lip service to the theory that "a good missionary works himself out of a job." I didn't believe this basically. Now I know that it is true. I have already worked myself out of two jobs in my three years. A member of the Church of Iturbia is very capably looking after two of the tasks which were assigned to me when I first went there.

MR. THOM Does that mean that there is no longer a task for full-time missionaries?

MR. UNOKA No, churches in countries like ours are anxious to have personnel from Western Churches. Probably, however, such people will be short-term specialists who will come at our invitation and work under our jurisdiction.

RALPH Do you think the placing of personnel and money at the disposal of a central office for use anywhere in the world is an answer to the problem?

MR. UNOKA Yes, if the church in Iturbia is also responsible for placing money and personnel in that office.

MRS. JOHNS Why should you do that, Mr. Unoka, when we have so much?

MR. UNOKA Don't you see, ladies and gentlemen, that by sharing our resources with the whole church we can have a wholeness, a dignity that we can never have while were are dependent on you for leadership and money?

MR. WREN What you have been talking about sounds like the proposal described as Ecumenical Sharing of Personnel which our Board has been considering. There needs to be a great deal more study of the implications of the proposal and it would affect our board's work.

MISS BAGOT I'm curious to know how a scheme like this might work out in a practical way.

MR. WREN Perhaps the proposal Mr. Unoka is to bring to us now might be an example of how one aspect of such a scheme might work. Mr. Unoka would you make your proposal now?

MR. UNOKA Thank you, Mr. Wren. For a year now we have been planning a special programme of evangelism for our important anniversary next year. We want to ask you to participate in this programme as our sister church. We would like some Canadians to come and help strengthen the thrust in Iturbia. And we would like some of our members to come to Canada to make an evangelistic tour of the churches here. We want our anniversary celebration to be one of giving as well as receiving. Our celebration would then be a two-way thrust for the whole church.

MR. WREN This suggestion is entirely new to the Committee and I am sure they will want to ask questions about it.

MRS. JOHNS I like the part about us sending church people to Iturbia. I don't see that we need any missionaries here. Canada is a Christian country.

MR. THOM Is it really? Think, Mrs. Johns. Can you truthfully say that today Canada is a Christian country?

MRS. JOHNS Well—we say we are.

MISS BAGOT Perhaps we are in theory. But in practice we cannot truthfully say that Canada is a Christian country. We are really coasting along on the heritage of our parents and grandparents.

MRS. JOHNS Perhaps you are right. But right or wrong, we do not need help from outside. We have all the speakers and leaders that we need right here in Canada.

RALPH A minister friend of mine often says that no one in North America wants to be like the man who fell among thieves in the parable of the Good Samaritan. No one wants to admit that he needs help. We all want to be giving help. Someone has to receive if others are going to gain the blessing of giving. We in North America have to learn to receive as well as give. We do have needs, you know. We are just too stubborn and proud to acknowledge them.

MR. DEANS This is quite exciting. I can see all sorts of possibilities coming from it.

MISS BAGOT Mr. Unoka, would there be women coming from Iturbia who could speak to women's groups and share their faith which has grown out of a different culture?

MR. UNOKA Yes, we feel that women should definitely be included in these teams.

MISS BAGOT We could do with some of your joy in being a Christian. We stress duty more than joy.

RALPH There are many members of the church in Iturbia who are anxious to witness to their faith. I can see them participating in church groups, visiting high school assemblies, community groups and being interviewed on T.V. and radio.

MR. WREN Your suggestion appears to have fallen on fertile ground, Mr. Unoka. This is one step toward the day when we will find Mission for the whole church—a real out-going mission—all of us sending, all of us receiving and all of us planning together. We want to work toward the time when a real partnership will exist between both of our churches with dignity, integrity and independence belonging to each. Shall we now get down to specifics and see what plans can be made for next year?

Discussion Questions

Choose the discussion topics which you feel would be most interesting to your group.

1.) "One-sided Mission"—we giving; they receiving—is poor for both sides. Why?

2.) What will "Mission for the whole church" mean to us at all levels of the church?

3.) Do you think that we need to learn to receive graciously and with thankfulness? Why or why not?

for a
time like this
E.H.JOHNSON

for adult groups

MISSION
IMPOSSIBLE
... unless

Bethany Village — Product of Commitment

by **NANCY CARROLL***

I expect that when you think of a leper colony, you have a picture in your mind similar to the one I had: a haven for victims of the dread and misunderstood disease where they might receive medical help and sustenance for the rest of their lives, financed by a generous government or a benevolent charitable organization. Bethany Village presents quite a different view.

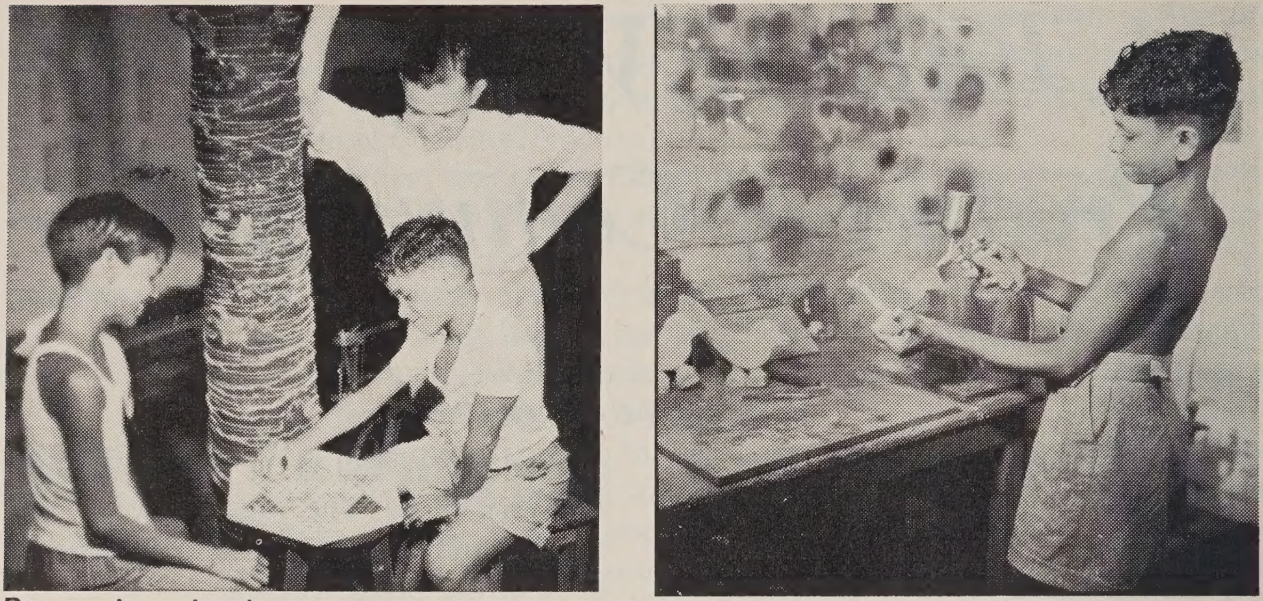
This unique community, sixty-four kilometres north of New Delhi, came into being in April, 1964. Organized by Dr. Dorothy Chacko as a place for rehabilitation of leprosy patients, the goal is that they should eventually become self-supporting. Now, nine years later, this dream is close to realization, with seventy-five per cent of the adult residents productively employed. The village is administered by the "Leprosy Rehabilitation Society—Bethany Village", a non-sectarian organization with elected officials, and the day-to-day operations guided by volunteer workers of all nationalities.

The thriving handloom industry produces table cloths, bed covers and towels of excellent quality. Bethany's reputation for fine handloomed articles has resulted in large quantity orders from hospitals and retail outlets, thus keeping the ten looms busy as well as the bobbin spinners and yarn dyers. The finishing work, like fringing and knotting, is expertly done by some of the village women.

Six families are supported by the poultry business, and both chicken and egg production have increased with the opening last year of an additional modern poultry house, a gift from the Rotary Club of Barrie, Ontario. The fresh eggs and plump chickens find a ready market in Delhi where there is a constant demand for high quality poultry products.

The family incomes are supplemented by individuals keeping goats, and this is also an occupation for those whose disabilities prevent them from working in the handloom or poultry projects. Neat vegetable gardens are carefully laid out wherever space is available, and these are a source of food for the residents and the goats!

At present, the village occupies five and three-quarters acres of land, but the Society hopes in the near future to purchase an additional ten acres adjacent to the present site. This expansion would allow the population to increase from the existing eighty to one hundred fifty. Work is to begin immediately on construction of a tube well to improve the water supply. Their system now consists



Boys, whose hands were once without use because of leprosy, now demonstrate their skills following surgery.

of eight hand pumps which are inadequate to supply the large quantity of water necessary for the dyeing process. The School of Architecture of New Delhi University has presented plans for improved housing to replace the mud and thatch homes that the residents now occupy.

I suppose the greatest source of satisfaction for those involved with Bethany is the children. The Society is sponsoring twenty-three children in schools now, most of them in Delhi. The pre-school children at the village are taught Hindi by one of the residents. The language of the community is Tamil, because most of these people came from the south, so the children must be prepared to enter the local schools. Instead of a life of begging and dependence on welfare, these children will learn to live productive lives, inspired by the example of their parents who have chosen to work to support themselves in spite of physical disabilities. At Bethany Village, one cannot help but be caught up in the spirit of co-operation, commitment and hope for the future.

The greatest happiness and satisfaction of my stay in India has certainly been my association with Bethany Village. Every Wednesday we drive north on the Grand Trunk Road, leaving very early in the morning to spend the day helping with administration and attending to the immediate needs of the residents. It has been an enriching experience to work with Lou Young, the Director, an American whose husband serves in Delhi with the Rockefeller Foundation. Another Canadian, Elinor Gilmore, whose husband is a poultry expert in India with the United Church in Canada, supervises Bethany's poultry project. The handloom section is advised by Shelia Jain, an Indian citizen. My small contributions have been amply rewarded by working with these people. The degree of their commitment is reflected in the success of the village.

** This is the second article on India written by Nancy Carroll for Glad Tidings. Refer to August-September issue for the first "We Live in New Delhi".*

THE PRINCE OF PEACE

by MARGARET M. MOORE

Something terribly exciting is happening in Korea!

More Koreans are seeing Christian drama this year than in any previous year. In an ever-growing ministry, the travelling drama team, Kakyo Kukdan, performed 11 different plays to about 53,000 people.

Although recognized and praised by the secular world, the group devotes most of its time to Christian drama, working with the Korea Audio Visual Committee and the Christian Drama Committee. It is supported in part through Intermedia.

Our most thrilling experiences have been performing "The Prince of Peace," a shadow play of the life of Christ. This play went on tour to 24 of the country's 26 prisons and to 54 performances in churches, hospitals, and schools. According to Drama Association of Korea statistics, it was shown to four times the number of people who saw any other group's plays all year.

It all started when an Army chaplain asked if our drama group could perform for American servicemen for the beginning of Holy Week. I remembered the Christmas shadow play scenes we had done for our Seoul Union Church a few years before. They were like huge Christmas cards, done with music, color and the spoken word. People talked about them for a long while afterwards.

Would it be possible to show the whole life of Christ? This was just to be an evening service. I took my Bible and started jotting down the main events of Christ's life. What a challenge to compress that glorious life into an hour or an hour and a half! Lee Sung Kyu, the director of Kakyo and my co-worker, agonized with me.

Finally, we chose twenty scenes, some to be produced just as they are in the Bible, others which needed a little dramatizing first. As we rehearsed, the play became a blend of Western tradition in religious drama and Korean interpretation of feeling and movement.

Part of the miracle is that so many who are so right for the part are with us. Kim Oook, thirty years old, a third-generation Christian, was chosen for the part of Jesus. They say of his acting, "It seems as if Jesus is really there!" Yang Chai Sun, a handsome boy with a dazzling smile, is John and the angel messenger to Mary and the shepherds. Rugged Peter is our tempestuous Pak In Whan, who does parts like Julius Caesar on the secular stage. Recently, he won an acting award given by the "Hankook Ilbo" newspaper. Yun Moon Shik captivates the audience every time as cackling, leering Satan in the Temptation Scene; they applaud as Jesus rebukes him and he slithers away.

From the beginning it was apparent that something was happening. A Korean actor said, "I couldn't imagine anything so wonderful until I saw it." One man at the check-out counter of a commissary kept me for ten minutes, talking about the "Way to the Cross" scene.

A popular scene from the shadow play "The Prince of Peace."

Because shadow play is new to Korea, the secular radio, TV, newspaper and magazine people were excited and gave us good coverage, as did the Christian news media. "The Prince of Peace" was aired twice by secular KBS-TV. They told us later it was a sensation. It was one of three programs in 1972 that received the greatest audience response.

I especially remember the morning we went to the Anyang prison with 5,000 prisoners. I walked with a warden along what seemed like miles of passageways. We were saluted by the guards every few feet with a shout that startled me every time. The warden told me that a lot of "lifetermers" would be at the performance.

When I walked into the huge auditorium, the excitement of the prisoners nearly lifted me off my feet. I asked one of the guards if they had shows very often. He replied emphatically, "Toomurra!" meaning, "Seldom!" I told the prisoners we had come to them with love, and I believe they really felt the love of every actor who came before them. For a few moments they, the prisoners, were the "honored people".

The first play we do is usually an hilarious comedy, and to hear the prisoners laugh is a precious experience. Through many performances the group has discovered that the comedy opens the prisoners' minds to friends, who are then accepted as they go on to religious drama.

Can you imagine religious drama that is greeted frequently by shouts and applause during the scenes, and expressions of "Yah!" as they react to the various brilliant colors and to the music? The deep purple of the Gethsemane scene brings a strong reaction. During the crucifixion you feel the hush of the prisoners. In other scenes they shout and clap when Jesus rebukes Satan, when Lazarus is raised from the dead, and when Christ enters Jerusalem.

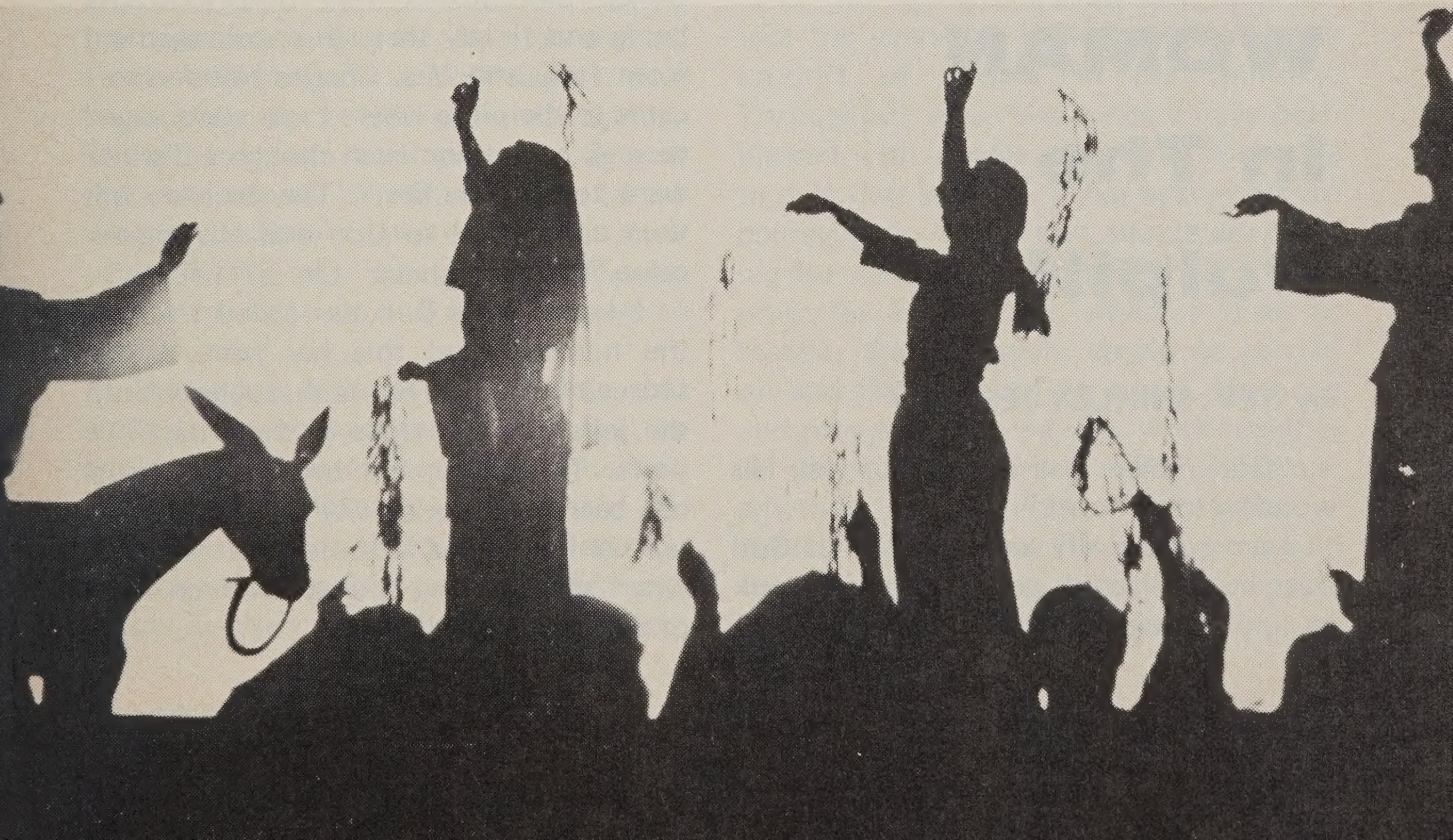
Now the letters and comments are coming in from the prisoners. One man writes, "I used to be a Christian. When I saw the shadow play, 'The Prince of Peace' I believed again, and will go out into society with new hope and courage."

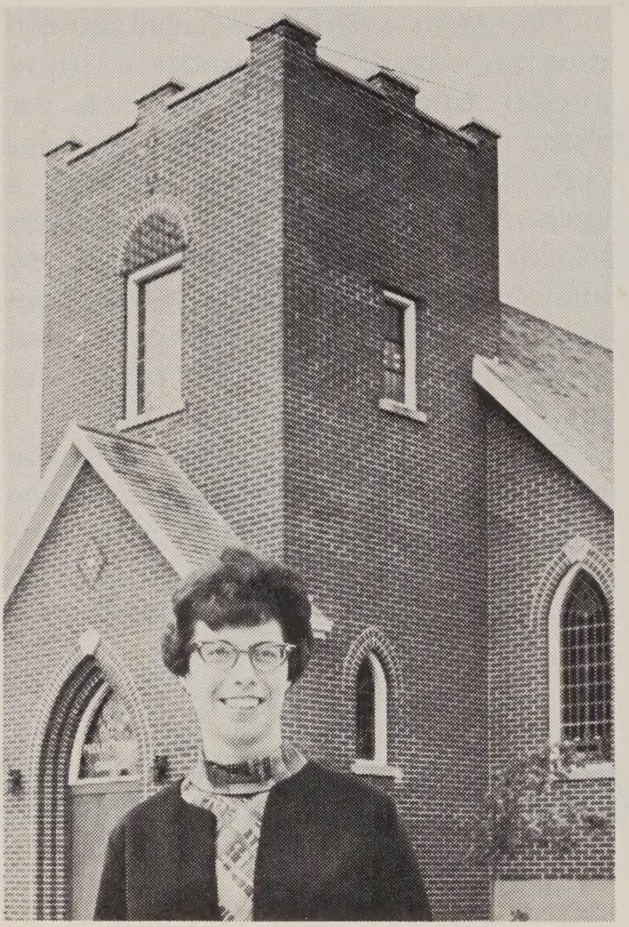
The Kakyo group realizes that this is just the beginning of their prison work. They are talking of organizing drama and recreation groups in two of the largest prisons. Some of the wardens have given us requests for drama scripts, religious pictures, and for more people to take an interest in the prisoners as they return to society.

This year's work also included tours to churches, schools and hospitals; a visit to a leper colony; and performances for armed forces groups. We made two trips deep into the front lines, including a week near Choonchun, where soldiers seldom see civilians, and where 300 new soldier converts had recently been baptized. These performances are sponsored by various churches who have asked us to go as part of their evangelistic work.

The drama group has been invited to the Philippines and to Honduras, among other countries, and requests have come for "The Prince of Peace" script from places as far apart as Taiwan and Canada. We really feel we have something to show to the world. All the vigor and enthusiasm of young Korea is in this play. The pure faith of a church that has been tried by fire over and over again shines through as the life of Christ is shown in "The Prince of Peace".

The scene "Palm Sunday" from "The Prince of Peace".





There's a WOMAN In The Pulpit!

by REV. SHIRLEY JEFFERY

"God moves in a mysterious way His wonders to perform."

I am continually amazed at what God does in the lives of people. I guess I look to find His working in the lives of others because I know what He has done and is doing in my own life.

If anyone had told me six or seven years ago that I would be in the ministry today, I would not have believed a word of it. But here I am in Port Carling – my second charge since being ordained in 1968. Often people ask my reasons for entering the ministry. I am always able to assure them that it wasn't because I am a "women's lib" type. I had no thought of trying to gain a rightful position in a man's profession. Nor did I come into the ministry because I wanted to be "the first" – blazing a trail for others to follow. Nor even was it that I had always had my heart set upon being a minister. I did not.

. . . However, God saw fit to call me to the ministry and here I am.

As I look back on it now I realize that God was gently leading me all along the way. He influenced me through Sunday School teachers, ministers, young peoples' societies, professors, classmates and friends. God gave Rev. Malcolm Mark words that struck very deeply in my being and finally through encouragement from Rev. and Mrs. Charles Henderson I came to the place where I was encouraged to seek ordination even though I did not want to be "the first". The decision was then committed to God and His answer came "Feed my sheep" (Jn. 21:17).

I know that God has called me into the ministry and this has been a real source of strength to me throughout both the joys and the trials of these past five years. That there has been rough spots has been no surprise. My experience as a teacher helped me face the bitter with the sweet and gave me courage through some of the low places.

Rev. Shirley Jeffery

I must say that my fellow ministers have helped me in many ways — answering questions, giving information and advice — accepting me as a colleague. I have never felt truly discriminated against. There have been such problems as how the members of the courts are to be addressed because I am present or some other women are there — but this was bound to come up and will be answered in due time.

There has only been one time that another person has openly said that he could not accept me as a fellow minister. I was very thankful for his honesty and explained that I was sorry he felt that way because I certainly accepted him as a fellow minister and a fellow child of God. It turned out that he was concerned over women being leaders in the church and thought this to be not scripturally correct. During our conversation I explained how God had called me into the ministry and that I felt a little like the Apostle Paul when he was questioned about being a true apostle. God had called Paul to do a work for Him and that was His authority as an apostle. God has called me to a work and I can only base my authority on that call. I am sorry if there are any who cannot accept me on this basis for I would certainly recognize his or her call from God to do His work.

I have found that I still have much to learn. It is still difficult to get enough time for further Bible study and sermon preparation. But, I enjoy working with people in their joys and sorrows. It is most rewarding. One of the greatest joys, I find, comes when people commit their lives into God's hands and accept Jesus Christ as their Lord and Saviour. When I am aware of the rejoicing in heaven I cannot but rejoice here on earth.

It has become increasingly apparent over the years that I, personally, need the support of people in my ministry. Throughout these five years I have been blessed with people who have been able to give that support. It has been most encouraging to know that people are praying for me. I'm sure that God wants us to pray for each other whether male or female, that His work would be carried on and His kingdom furthered. My hope and prayer is that we may work together as Christians, whether male or female. whether clergy, elder, deaconness or church member that His purposes would be carried out. And, that in working, we might do all to His glory. Amen.

ZAMBIA IN THE SUN

By NORMA PROUDFOOT

As the morning fog of a summer day gathers up her skirts and vanishes into thin air, and the robins fill the lawn with what could very well be departure noises, I find myself wanting to go too. Zambia, that strangely shaped country, bordered southerly by the Zambezi River, with its relatively new national status, is calling me.

"Zambia in The Sun", is the slogan presented to tourists, and it is apt. Although situated in the tropics, most of the country lies on a plateau that averages 4,000 feet above sea level with a resultant climate that is almost ideal. The sun shines constantly, its daily habits as dependable now as they were for ancient man who, though he didn't understand the mysteries of its movement and developed fascinating myths and legends about them, nevertheless learned to live by them.

The sunshine is not relentless, being interrupted by the unpolluted breezes of the elevation, and the rains of unbelievable magnitude during the season from November to March. Great opaque sheets of water pelt the ground in a torrential hurry to lose themselves in the larger gathering pools. Then the clouds disappear, revealing the sun's contribution to the verdant growth of the season. With the added splash of colour from vivid, irridescent birds and exotic blooms, life could indeed be idyllic.

But life in Zambia is not idyllic. With a comparatively peaceful independence gained in October 1964, probably an even greater challenge has been the uphill struggle to gain its place beside the other nations of the world.

During colonial days, and even before that time, the country's main attraction was the richness of the copperbelt which lies along its mid-northern area. Railway and highways were built and maintained for transportation into and out of this area. Copper bars were transported to Southern Rhodesia where they were processed and manufactured into articles for resale. The only Zambians appreciably affected by all this coming and going were those who lived along the line of rail or road and those who otherwise came into contact with the expatriate population of the copperbelt cities and the larger centres en route.

Inhabitants of more remote villages remained virtually unaffected by this and continued to live as they had for centuries. They had worked out a way of life for themselves which allowed them to cope remarkably well with the natural elements both human and otherwise and revealed definite signs of an innate intelligence and ingenuity.

When Zambia gained her independence

and the instigators of the Freedom Movement, like the magnificent fish eagle which they chose as their symbol, uttered a wild free cry that echoed over marsh, flood plain, and savanna, these people heard it. Now something was happening that would affect them. President Kaunda had the collosal task of proclaiming his motto of "One Zambia, one Nation", and his theory of humanism based on the importance of each individual over an area of 290,000 square miles, to four million people who spoke six major languages (seventy-two, if you include the more local dialects).

President Kaunda is a Christian, whose father was once a missionary in the Livingstonia Mission. He has the typically expressive face of the Zambian people, with a very infectuous smile. Just before independence, he lived in Lusaka in a round, thatched hut, located on the south slope of the ridge that separated the native people from the expatriate population with their large European homes and affluent way of life. He carries his responsibilities bravely, yet is a humble man. We once attended a great rally at which he addressed the Nation. People came from far and near bringing main road and foot path to life, moving like waves to the capital. It was something exciting of which to be a part. The first decade under his leadership has accomplished great things, and the nation looks forward with hope and anticipation.

There have been growing pains and there has been opposition. Last year the system of a one party democracy was inaugurated. The reasoning behind this act of parliament might seem more logical and understandable to us if we were a ten-year-old nation struggling to develop our full potentiality. Opposition within a nation so young is more likely to be born of rebels, often on an inspiration of the moment, which, if allowed a natural course, could fast become a riotous mob whose main accomplishment is the arrest of progress. It takes time and experience to learn the democratic way of opposition, and the responsibility that must accompany freedom.

Many countries including Canada, have extended aid to Zambia in her uphill struggle. She continues to need, will welcome in fact, our concern and prayers, especially in such fields as leadership, education, and religious training. But the time for a domineering type of leadership is passed for a people who want to be treated as equals. Each country has brought with its aid much of its own cultural heritage and habits, and each leaves its unique mark on the country and the people. There are advantages as well as disadvantages for Zambia, some of which may not be seen until future years, but an interesting, exciting atmosphere prevails in which it is stimulating to live and work, and, in our children's case at least, attend school.

It was just such an atmosphere that made my voluntary work at the Y.W.C.A. so enjoyable. Women from many parts of the world joined together in all sorts of projects, some of the most exciting of which enabled the Y.W.C.A. to expand its walls from the original central building with classrooms out under the trees, to a much larger, modern building housing classrooms, shops, and a large auditorium. The Zambian women were the leaders at the Y.W.C.A. and working beside them, I found them to be well-informed, sympathetic, yet strong-willed women who

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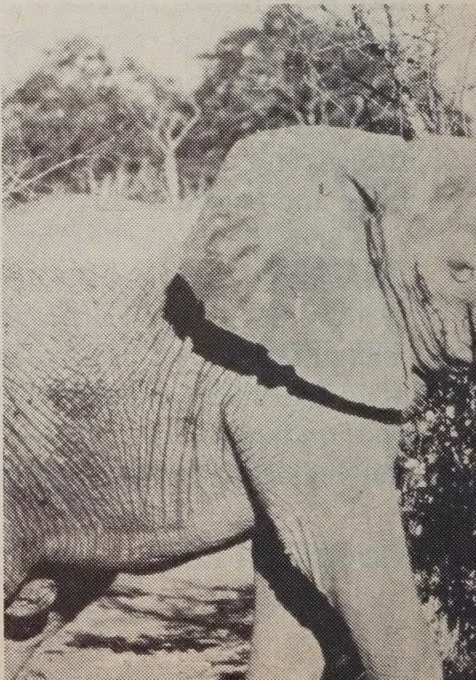
7 Active participants in YWCA,



BIA

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Game Viewing Areas in the World"

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knew their goals. They were endowed with a wonderful sense of humour and a capacity for hospitality that knew no bounds.

One of the many projects in which they were involved was that of providing an alternative for girls who have been dropped from the regular school system at the grade seven level (which is a proving point similar to that which, until recently, existed at the grade nine level in our own education system) and are unable to regain a place at any future date. The main reason for being so dropped is, of course, the inability to pass the exam, but there were always other reasons. The Y.W.C.A. has set up classes for these girls and for others who because of a shortage of places have never been able to enter the regular school system. Although these classes are not officially recognized by the Department of Education (the teachers are volunteers who need not be qualified teachers), they are well known to the general public and do carry some weight when the girls seek employment. The Y.W.C.A. is also attempting to hold classes for older girls which will render them a higher employable status. One such course, in which I became involved, was shop assistant's course.

Many churches have been established in Lusaka, with most of the denominations represented. Although there was a Presbyterian church there which we visited twice, we chose not to be regular attenders. Simply beautiful of interior, its entirely white, well dressed congregation somehow emitted the feeling that it and its ensemble had been picked up from somewhere else and deposited here in the midst of a people whose curiosity it had completely failed to arouse. (We later discovered that this form of Presbyterianism originated in South Africa with a people who had persuaded themselves that aparthied had been willed by God.) We joined instead the congregation of the United Church of Zambia, the union of five denominations which somehow affiliated with the United Church of Canada. Here we found ourselves enjoying the fellowship of worship with many Zambians as well as people from all over the world.

Zambia has a great tourist industry potential that is just beginning to develop. Its vast herds of game are gathered into National Game Parks, one of which is the 6,000 square mile Luangwa Valley Game Park reported to be amongst the best game-viewing areas of the world. We visited three such parks in Zambia and enjoyed their wide-open spaciousness and the availability and accessibility of their game.

The Keriba Dam built on the Zambezi River is known as the largest man-made lake in the world. The Victoria Falls, south and west on the same river are spectacular and still very much in their natural state. From May to October, 60 million gallons of water pour over the rock face every minute to a 355 foot chasm below while the mists obscure most of the mile wide crest.

The Zambezi itself is a beautiful, nobel, majestic river. As we watched the sun set over its waters, we silently uttered the words of Dr. David Livingstone, missionary-explorer whose Centennial was celebrated in Zambia this spring: "We look and look again, and hope that scenes lovely enough to arrest the gaze of angels may never vanish from the memory".

Painful Joy – The Silent Minority

by ESTHER McILVEEN

For various reasons one hardly ever hears about the role the wife of a minister plays–few ever see her as a person apart from her impersonation. She has many hats to wear–a tasteful dresser, knowledgeable but not too learned or aggressive to threaten members of her sex, ideal wife, model mother, gracious hostess, sociable without being gregarious, effusive in her warmth to the children and to the elderly, convivial with youth, keen memory for names, prejudices well concealed, discreet, tightlipped, moving through the congregation with her heart ensuring that no hiatus ever takes place, no member ever ignored.

Tradition has placed a horrendous burden upon her shoulders with these unrealistic expectations–many of these she has placed upon herself. The woman who prior to stepping into this role, has some idea of who she is and what her gifts are is not as liable to be squeezed as the young wife who uses the role to mould her life. The one who allows her life to unfold beyond the role, will survive, adorn her husband's ministry, and in the process become deeply enriched.

A man will spend years preparing himself for his ministerial role, while his unsuspecting wife steps into it unprepared and unprotected from the hidden onsloughts. Many a man will infer that the woman he marries is to be just his wife and mother of his children and not the property of the congregation. This sounds utopian, but in actual truth is wishful thinking. His wife, by becoming the minister's wife, is automatically cast into a greater role and not to face this realistically can mean disaster for both.

Congregations vary in their ideals, as do the wives of ministers, but there are some common factors to consider. Not to face squarely the pecularities that such a role demands often leaves undercurrents of misunderstanding–disappointment to the congregation, confusion to the wife, and frustration to the minister-husband.

I recall a missionary saying that in a certain part of Africa the people would only listen to the minister whose wife was happy! This speaks volumes. One can detect so much about the quality of a minister by observing his wife–to what extent he has learned first to be a shepherd to his family, protecting them, allowing them room for growth and spending time with them. Scripture does not applaud the popular virtue that a man must sacrifice his family for his work. In the Old Testament Eli was an outstanding priest, however, God could not commend him because of the rebellious sons he raised. A minister's marriage and family reflect what he is as a person and what he has been saying to his people. The breakdown in these areas in our society is of epidemic proportions. The church needs to show the way to healthy family relationships and the minister is the prime example. How utterly tragic is that minister's home where his wife is living out her life in quiet death and he is left alone in the struggle, often living out a paradox.

A minister's wife has to share her husband with many women. I recall a comment made by a delightful elderly lady whose husband had been a minister prior to his death. Said she, "When we used to sing duets together in the church I felt he was so totally mine". Her eyes twinkled with the memory. A minister frequently has to fill gaps that a great many husbands leave. Some women will resort to ministers and doctors in particular, to seek out the companionship they have lacked in their marriages. Much rivalry sets up when women don't get the attention they demand from their minister. Women who are unfulfilled in their marriage can bring much havoc into a church, vying for positions or for attention from their minister. It takes a very secure wife to observe what is taking place and keep her cool in the midst of the games that are being staged.

A minister's wife, if she is at all talented, intelligent and gifted will draw much envy and jealousy which could well demolish her. All too many well meaning friends are quick to tell her about those who hold grudges, or feel "hurt". One should never take an ostrich approach where people are concerned, but the pain could often be averted if discernment and good judgement were exercised.

It takes much forgiveness and tolerance to live in a climate of pettiness, suspicion and mistrust—only the wife who has a healthy, vital relationship with God (quite apart from her husband's relationship to God) can possibly retrieve and bring new understanding and compassion to those who threaten so easily. Perhaps a safeguard to both the wife and congregation is to consider her as part of the Body of Christ, functioning just as another member, along with all the others who too have their special gifts and talents; on a pedestal she becomes a target, set in a corporate group she is allowed to blend in with the other members, making up the symphony of the church.

Children of a manse can either be forgotten, pushed into oblivion and ignored or they can be the recipients of a rich heritage. To children, the manse is their home, not just an extension of the church. Often visitors to the manse are so distraught or preoccupied that they bypass the children. In such cases, it is the wise mother who enlists adults who will allow the children to cultivate their friendship and enjoy them. A manse can be the "stopping-off" spot by numerous overnight guests, students, friends and callers. The meeting of such a cosmopolitan crowd can deeply enrich the children and they learn early in life to share and develop friendships on a broad spectrum. An understanding mother will gently draw her children into some of the joys and struggles (as they are able to handle them) of a congregational situation. This can strengthen the family ties and all members have a sense of working with and supporting "Dad" in his important role.

One of the first taboos a naive minister's wife is cautioned with as she faces the first parish is "don't try to have any close friends in the church . . . this will only set up tensions, cause rifts and be very offensive." How inhuman is such an expectation—as if this couple is subhuman in their need. How often they deny themselves the warmth of close friends, a luxury they can't afford, only to discover that they have dried up, become unreal, grown inwardly to the extent that people can no longer touch them. Alas too many ministers have adopted an ambivalent personality where heaven as yet can't receive them and earth can't understand them. Their tone of voice, the mannerisms and the atmosphere they create seals them off from the very people they are seeking to draw. In many instances it is the wife who gives her husband the balance he needs in order to keep him human. How many ministers allow their people to gather round him and pray for him? Surely this would do more for both the minister and the people than many sermons! We miss the whole point of the incarnation when we want to rope off the minister and his wife. Jesus displayed his need to gather round him close, intimate friends. A minister and his wife who allow themselves to be put into a glass cage will soon become plastic.

I overheard a young minister's wife explain that she refused to do more than the average member. Knowing her, I realized that was a gross understatement, since she gives more than double her share. However, the inference was a good measuring stick and one that congregations should keep in focus. The weights that a minister is called to bear often spill over on to his wife. She frequently becomes the telephone answering service; the one who catches the overflow of guests; the one who fills in when someone is missing from a Sunday School class; the one who gives support at most functions and shares her husband's day-off with numerous people who feel they have priority. She also sees and feels the concerns, the aspirations and pressures of the lives of families that form the church which her husband shepherds. Frequently she is the only one who really sees the sweat, tears and agony that is part of her husband's life. The church sees the man on stage—she is with him behind the scenes. What maturity is called for to be objective enough not to allow her minister-husband to become victim, nor too self-assured to lose the edge of compassion.

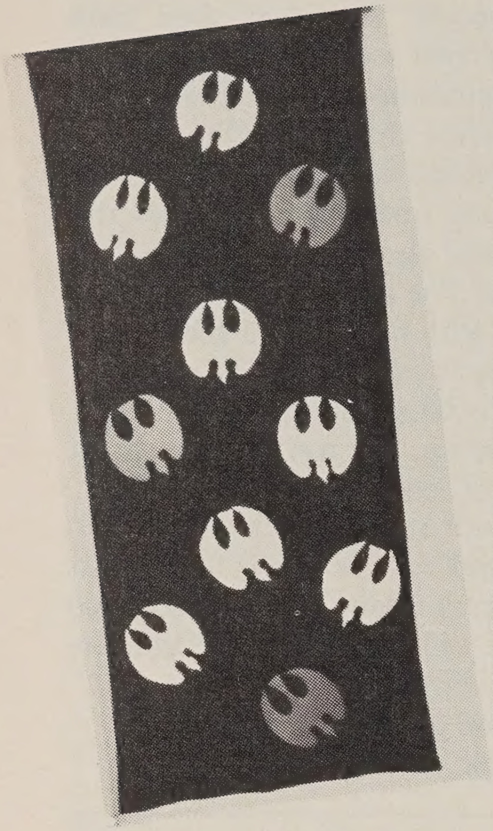
Possibly no other wife has such responsibility and rare privilege to work as closely in her husband's occupation and to share his calling. Next time you encounter one, remember

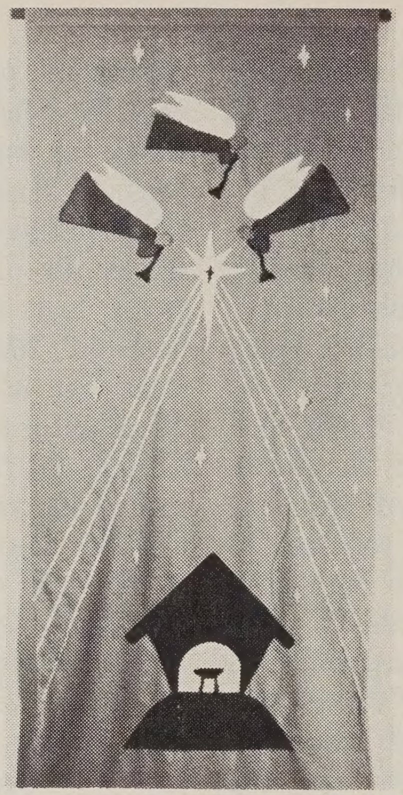
"tread gently, she is first
of all, a human being".

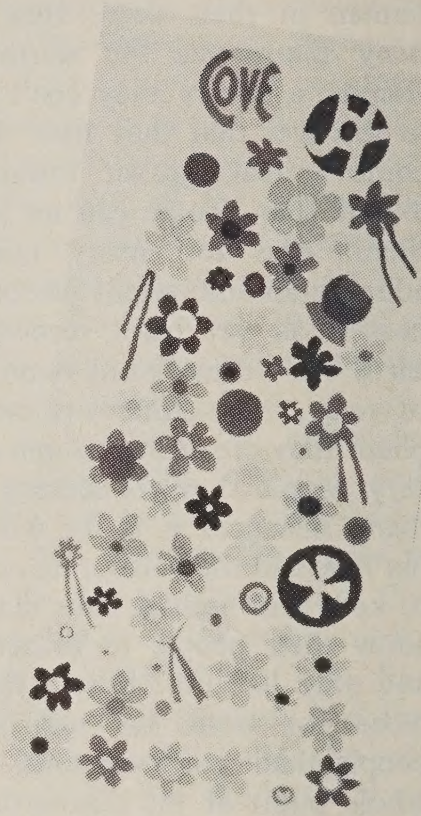
GOD'S GLOW

Nec Tamen consumebatur.
Nor was the bush consumed.
Nor was the bush consumed!
Nor shall I be
If God should speak through me.
But all of me shall feel the Glow
Hot as a handful of the softest snow,
All of me shall see the Light
Bright as neon signs in darkest night.
The rest of life shall in the shadows move,
Through whom God speaks surely stands out to prove
That He Who sparks the stars to twinkle,
And puts soft blue in blooms of periwinkle,
Shall take teen-agers searching for their part
And clasp them to an All-embracing Heart.

—Ethel Tinney LaCarte,
Englehart, Ontario.







BANNERS, AND MORE BANNERS!

The Presbyterian Church in Canada will be celebrating its Centennial year in 1975. Have you given any thought as to how you will celebrate this important event? Here is a great idea for those of you who work in any of the arts and crafts employing threads or textiles. Whether you are a beginner or an expert, you are invited to enter the delightful world of design and create a banner or wall hanging for the Ecclesiastical Banner Competition sponsored by the Centennial Committee.

Banners can be created in an infinite number of ways, utilizing a wide variety of materials and techniques. The competition encompasses the use of any textiles or threads either natural or synthetic, in any combination desired. Other objects such as beads, bells, buttons, glass etc., may be used for ornamentation. The arts of applique, stitchery, embroidery, needlepoint, tapetry, crocheting, knitting, quilting, weaving, hooking, macrame, batik, and collage are some suggestions for the ways in which the designs may be carried out.

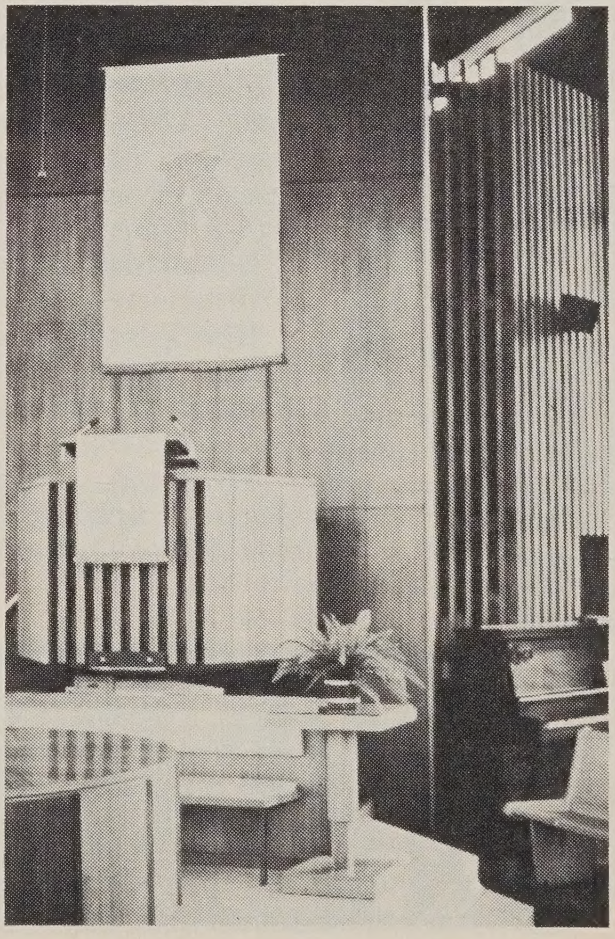
What is particularly meaningful to you in our rich Christian heritage? What really turns you on now? What do you see as the opportunities and challenges of the future? You are free to translate your ideas into design and express them in whatever way you wish.

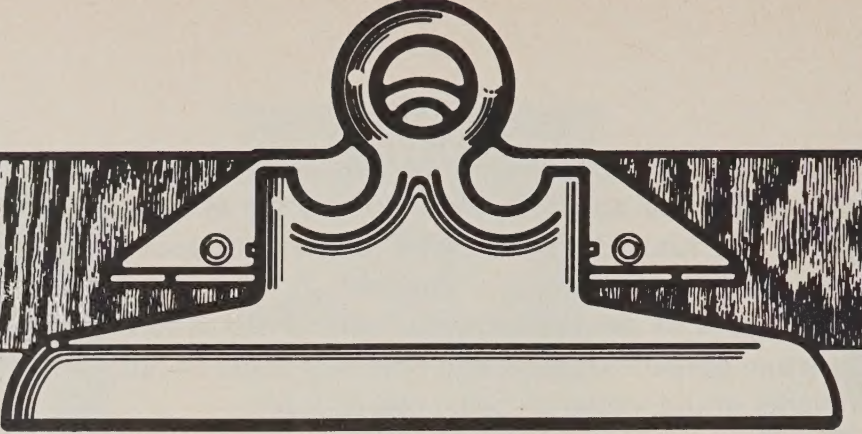
Bring our spirit of celebration into focus! Help us to rediscover the joy of our Christian gospel! Bring us to a new awareness of our faith! Inspire us to new heights of individual or collective action!

Banners have been used throughout the centuries to embellish ceremonies and the work submitted for this competition will enrich the "kick-off" General Assembly in Kitchener in June 1974. Exhibits will be assembled from the banners received and made available to churches throughout Canada during the Centennial celebration period from June 1974 to December 1975.

The competition includes everyone from age 10 upwards. There will be seven monetary prizes awarded on the decision of three eminent judges.

For complete information, brochures, entry forms and applications to host an exhibit write to: Mrs. Sheila Kirkland, Co-ordinator Banner Competition, Box 265, Postal Station W., Toronto M6M 4Z2, Ontario.





OFFICERS' ODDMENTS

Who is Ziegfried? What is he?

No one, when the Presbyterian Church in Canada was constituted in 1875, imagined anything like Ziegfried. Who? Ziegfried, the computer that will from now on look after Glad Tidings circulation. To keep from spitting out wrong answers, he needs your help, **Glad Tidings Secretaries.** *Are you keeping your subscription lists accurate, up-to-date and forwarding them to the Don Mills office? Ziegfried can't, of course, promote the magazine. That's your job. Correction–It's* **Everybody's** *job.*

Glad Tidings Secs now rate a special pamphlet–"Local Group Glad Tidings Secretary", in the packet, "Information for Adult Group Executives". The pamphlet, "Other Responsibilities of a Local Group", is, therefore, being revised. **Glad Tidings Secs, Group Secs and Presidents** *should have these new pamphlets in their folders.*

Nominating Committees, *we're looking at you. 'Tis interview-time for 1974 officers.*

What's in that yellow Annual Report? The pulse of W.M.S., that's what! **Group Secretaries**–*Begin now thoughts of compiling the report on your Group's 1973 activities.*

Treasurers, *complete the quotation: "Money makes–". Keep W.M.S. contributions on the move in monthly mailings to boss Treasurers.*

THE FELLOWSHIP OF THE LEAST COIN

It is encouraging to know that so many Canadians are sharing, along with tens of thousands of women around the world, in the Fellowship of the Least Coin which was introduced in Canada in 1969. Always remember that this is a Prayer Fellowship–not a coin collection–in which the women of the East Asia Christian Conference have invited us to participate.

In 1971, $81,800 was distributed in grants by the women of East Asia Christian Conference to projects throughout the world that seek to bring release from the physical bondage of sickness and starvation, from the mental bondage of ignorance and illiteracy, and from the spiritual bondage of sin and separation. The Canadian project which received a grant is the training of Eskimo native worker priests to work among their own people in the Arctic.

If you are part of this Fellowship, do tell your friends and neighbours about it and invite them to share. If you don't know about the Fellowship, it may interest you to know how it began. In 1956, Shanti Solomon, from India, was a member of a fellowship team which visited and participated in Bible Study with Christian women in East Asia. While in the Philippines, she shared her concern that Christian women everywhere become aware of their relationship within the world-wide family. So few could travel, but an act of remembrance would encourage women, even in isolated villages, to pray for other people in all parts of the world and to become mininsters of reconciliation in a world of barriers and broken fellowship. The 'least coin' of each country (for us the cent) is the tangible token of sharing each month in this world-wide fellowship of prayer. Choose your own day to pray and set aside your coin.

The Fellowship may be sponsored by an inter-church or a denominational group. Individuals and families also participate. The coins are collected annually and sent (by cheque or money order) preferably in October to:

The Women's Inter-Church
Council of Canada
77 Charles Street West,
Toronto, Ontario, M4Y 1V2

The Canadian contribution will then be sent to the East Asia Christian Conference. Further information and the 'Circle of Prayer' booklet, Vol IV (25c.) may be obtained by writing the above address.

This 'n' That

Books

TO LOVE OR TO PERISH

CAROTHERS, MEAD, McCRACKEN, SHINN, Editors
Friendship Press $1.95

A report of a USA Task Force on the Future of Mankind and the Role of the Christian Churches in a World of Science-Based Technology.

What has the church to say in response to the rapid technological changes that have taken place in the last few years?

Man, who has always been a technological creature, has access to increased power in this new age of history and he is faced with great technological and ethical decisions, all of which are the human response to the creative energies of the Creator. While having power to use technology, man manipulates his environment as well as people as he seeks meaning in human life and human relationships.

Technology brings the answer to many of life's concerns and at the same time produces new problems which can best be resolved in God's way of love.

Some case studies explore responsibilities of the Christian in relation to the effect of the computer, mobility of life today, the population problem and in shaping man's biological future. These technical issues are presented in non-technical language and relate to the concept of Christian love as expressed in terms of liberation, justice and reconciliation.

Practical suggestions are given to help the Christian take action in intelligent and effective response which demonstrates his faith. This book is a study of the human future in the light of the potential powers that man can utilize even as he witnesses to the Christian faith, through the church which must adjust to the technological age while it shows mankind what love really means.

TO CREATE A DIFFERENT FUTURE RELIGIOUS HOPE AND TECHNOLOGICAL PLANNING

Edited by KENNETH VAUX
Friendship Press $2.45

Times are changing and so is our approach to moral and ethical problems. In our rapidly changing society, we need to consider some of the situations which we face now and may face in the future.

This book, "To Create a Different Future", is made up of papers presented by five specialists in the fields of technology, science and religions. They pose such questions as the following:—"Should we limit our population growth and our use of the earth's resources to ensure living room and supplies for future generations? Should we seek a simpler life where men rely upon themselves and their neighbours rather than upon specialists? Should society prohibit those with hereditary problems from having children? Will the future, influenced by the pill and women's lib, bring different patterns of marriage? How does one relate the religious faith and hope of the human heart to man's technological ventures?

We must look at these and related problems and consider our reactions. In the foreward to this symposium Margaret Mead writes: "If we are to produce order on this planet—congregations of Christians must take a much more lively part in the thinking that will be needed."

This book would make an excellent basis for a discussion group within a congregation. You will not agree with all that the writers say. The chapter on marriage may shock you. Church members should be prepared to take a stand on some of these problems.

The final chapter in the book contains a commentary made by members of the faculty of the Institute of Religion and Human Development. Each comments on the papers presented by the various experts. If you are using this as a study book be sure to refer to this chapter each time to read the opinions expressed there.

HELPING YOUR CHILD GROW UP IN MISSION

by JUANITA P. SHACKLETT

Friendship Press 85c

To help parents understand the objectives behind the teaching-learning experience their children may be having in mission education and how this may be fostered in the home and neighbourhood. (Supply limited)

WORKING TOGETHER WORKS

The 1973 popular statement of the mission work under the Board of World Mission of the Presbyterian Church in Canada is now off the press and in circulation, under the title "Working Together Works".

An attractive, pocket-sized, well illustrated booklet of 64 pages based on the latest reports to the Board of World Mission from all areas of the work, this popular account will fill a great need in every local congregation. It should be in every church library and in the hands of program leaders in every local church.

A special feature of this account is a distinctively coloured insert introducing this year's mission study theme "Why Mission Today?" and giving some guidelines for relating this theme to the actual work of our Church as carried out through the Board of World Mission.

Single copies should be obtained from your minister. Any congregation (or organization within a local church) may obtain them in quantities of 10 for $1.00 or 25 for $2.00 by writing to Mission Education, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Simulation Games

POWERS
A simulation role playing game to enable 18 to 36 youth and adults to explore the effect of power as it is expressed by individuals and groups. Six nations or teams use their power to achieve their national goals and thus to win the game. The game requires two hours and must be followed by a reflection-evaluation period of 45 minutes. This game is an excellent introduction to the Bible Study Workbook "Power", one copy of which is included in the kit. The kit costs 50c.

POWER
A Bible Study Workbook for four to six sessions based on the theme "Christians and the Responsible Use of Power". Each member of a study group should have a copy of the booklet. Cost 10c. each.

THE MALL
"What would you do?" "What are the facts?" are the questions raised in this make-it-yourself board game for teens and adults. The answer to the questions must be dealt with on the basis of your Christian faith and knowledge of the mission of the church. The game may be played by 4, 8 or 12 people. The Teenage Mission Study Packet (1973-74) contains the basic game for teens. The game kit containing the basic game plus additional materials for adults may be purchased separately for 50c.

CGIT

"Because of a life", the birth of Jesus will be celebrated early in December at more than 1,000 Christmas Vesper Services across Canada.

The services will be conducted by Canadian Girls in Training (CGIT) in Baptist, Christian (Disciples of Christ), Presbyterian and United Churches from Vancouver Island to Newfoundland.

Congregations are asked to join in celebrating the birth of the man Jesus who never turns away from the suffering or the needy, who forgives men and women and helps them begin a new purposeful life, and who by a life guided by love rather than law helps others to live with freedom, challenge and risk.

Dates and times of services will be announced by local CGIT groups.

Film

On October 1st the Canadian Bible Society released a new 16mm, 28-minute, sound film in colour entitled "A New Spring in Coppermine". Produced by Rev. E. J. Heuer, Canadian Bible Society Visual Education Production Secretary, it features the arrival of the four Gospels and The Acts of the Apostles in Copper: Eskimo in the Town of Coppermine, North West Territories in April 1973.

The film portrays the translating of the Scriptures into Copper: Eskimo by the Rev. Dr. John R. Sperry during the 19 years he served the St. Andrew's Anglican Mission in Coppermine. The printing and binding was done in Canada. They were shipped by land to Yellowknife and then flown to Coppermine. While earlier translations were made, this publication is the first volume of Scripture in the Copper: Eskimo dialect.

The film ends with suggestions as to the ways in which this volume of Scripture assists in the development of the Eskimos, offers them new opportunities for growth and brings a "new spring" to Coppermine.

Cinema

Jesus Christ, Superstar

Since it first appeared as a rock opera, **Jesus Christ, Superstar** has been a centre of controversy. It was written by Andrew Weber and Tim Rice, and was known first by the long playing record. A few items very quickly became well known and were widely used in church circles as well as achieving some larger popularity. Many people in the audio-visual field used the music as a background for a presentation. Now it has appeared as a film produced by Canadian Norman Jewison for Universal.

Filmed in Israel, it has magnificent colour and clarity in scenes of breathtaking beauty. The sound is crystal clear throughout and there is never any difficulty in following the lyrics. This is, of course, essential since in an opera there is no spoken dialogue.

The approach is unusual. The overture provides the background for the arrival of a theatrical company of young people who then proceded to present the opera in the Isreali countryside. It is presented with a minimum of props. On one or two occasions particularly when some low-flying jets appear, the modern world breaks in.

I do not altogether appreciate the music since the rather strident voices so popular in much of modern rock are not appealing to me. I have a poster somewhere of a laughing Jesus which I find very attractive, but I am not ready yet to accept a shrieking Jesus.

Much of the controversy has centered around the selection of a black playing the part of Judas, and some claim that the whole presentation is anti-Semitic. I personally did not find it to be so. My feeling is that the actor was selected to play Judas simply because of his acting ability. He is outstanding and to my mind most impressive in the part. I found Jesus on the other hand to be rather weak and unconvincing. It is hard to deal with the charge of anti-Semitism since the events were closely tied to the Jewish situation, and indeed were totally Jewish in the personalities involved.

Theologically there is much that can be questioned, particularly when the resurrection is completely ignored. These young men who wrote the opera have read the Gospels, have sought to express what they found there in their own medium and this is now being presented in a very powerful and beautiful way in this film. It remains for us to use it as a starting point. We ought not to expect it to say everything that we want it to say in the way that we would want. It can however, provide us with an opportunity to express our understanding and to encourage us to grapple with the problem of sharing the expression of our faith in the language and forms of our day.

—Rev. Harry Crawford

a small reflection

by agnes pierce

THE LIGHT IN THE DARKNESS

"When I sit in darkness the Lord shall be a Light unto me." (Micah 7:8)

In my younger years I often traveled by steamship from Vancouver to Prince Rupert, and sometimes farther north, going into inlets where I stopped over for Christian work in those isolated spots.

One day and night when I was travelling by boat along the west coast touching points in Alaska, there was a storm at sea with the heavens black as pitch, the waves like moving mountains, the wind lashing the deck with rain. My thoughts were "as this boat runs before the wind, how shall we know that she is not heading for some jagged rock that will tear her to bits, or some treacherous sand bar that will leave her stranded for days at the mercy of the waves? But if the captain can glimpse through the dark some familiar light from a lighthouse, he will know where go go."

For many centuries lights have been placed along the coast to help sailors in dangerous places and in storms. The ancient priests of Egypt burned beacon fires for seaman on the Mediterranean coast, and there are records of lighthouses far back into the seventh century B.C. Later, lighthouses were built on rocks like a great tower, light streaming far from them, and some in modern age streaming as far as twenty miles across the waters.

Last year my husband and I went to visit a lighthouse on the Atlantic Coast which soon was to close down for a new modern system. The lighthouse keeper told us he would pick us up in a small boat and take us off if we came to visit his island. Once we were inside, how safe we felt—how solid everything is in a lighthouse. No matter if the storm rages outside with waves furiously beating, inside a lighthouse is calmness and serenity.

The lighthouse keeper hated to leave his place. He did not know what the word lonely meant . . . the puffin birds and seals that came close and the odd friendly bear he could see on an island nearby were his companions. He felt he had a personal hand in helping guide the ships past the shoals.

Jesus said "I am the Light of the World—He that followeth Me shall not walk in darkness but shall have the light of Life".

St. John the first chapter tells us much about Jesus being the Light of men. He indeed brightens up every dark life. Yet, the heart-breaking sights of life are many as throngs of people are striving busily, hectically, to solve their inner problems themselves by using many new and outward means. Mankind is spiritually ill and drifting in darkness on the sea of life, not heeding the true source of Light. If he is in a tight spot he borrows money; if he feels low and despondent, he lights another cigarette; if he feels lonely, he goes to a movie; or if he feels a bit maladjusted, he goes to the psychiatrist. But all this is only on the outside. Christ the Light of the World brightens the entire life—inside and out—satisfying the longing soul and filling the hungry soul with goodness.

Perhaps in our Sunday School days we sang heartily—

Lord make my life a little Light,
Within this world to glow,
A little Light that burneth bright
Wherever I may go.

Maybe some of us who are older can again renew that prayer and say "Yes Lord, shine on me, shine on me, let the Light from your Lighthouse shine on me. I need help. I need more brightness in my life and more of the peace that you promised to leave for all your followers. I am weak, but you are mighty—I will trust when I cannot trace. Just shine on me, Lord!"

wms highlights

Kootenay Presbyterial

A summer home at Kootenay Lake was the gathering point for Presbyterial members and officers from Trail, Creston, Kimberly and Cranbrook for a summer gathering. Workshops for officers were on the agenda, and Council reporting, followed by games, skits and pot luck supper.

Regina Presbyterial

"Our Father is" was the theme of the Indian Head Spring Rally which included Council reporting and that popular hymnsing. The conclusion of the day was an Agape Feast conducted by Rev. Alan Old.

Westminster Presbyterial

New Coquitlam was the site of the annual June tea, a time of fellowship for the Presbyterial. Folk singing and lighthearted story telling was on the agenda at the event which followed a Presbyterial meeting.

Glengarry Presbyterial

Celebrating the group's 50th anniversary, neighbouring societies and long-time friends gathered and brought greetings to the Skye Auxiliary on the occasion. The history of the society was presented, soloist Mrs. Edward Hunter sang, and Presbyterial President Mrs. Frank Stewart spoke on "The Christian's Life".

Wellington-Waterloo

A new setting for a full exeutive meeting – Crowbray Farm – turned out to be conducive for the planning of future events. It looks like the recommended inspiration is a get-acquainted session, spacious lawns and lovely weather – the expected result will be a host of great ideas for a fall program.

Knox, Tiverton

The first meeting of MacLennan Auxiliary in 1898 was re-enacted this summer as the WMS ladies celebrated the 75th Anniversary of that Auxiliary. Along with old-fashioned costumes, reminiscing of the old days, and anniversary cake, up-to-date inspiration on "Looking Ahead" was given by Mrs. John Fortier.

Paris Presbyterial

A summer conference considering Christian work around the world was held in Mount Pleasant. Mrs. J. M. Burnett spoke of that work as seen on her extensive journey to far-reaching places. Of particular interest at the event, Mrs. Anita Sparks led a devotional period which included the singing of her own compositions.

Medicine Hat

From the beginnings in a tent town 90 years ago, St. John's Church has greatly expanded its influence. From across Canada, previous members gathered for the anniversary celebration. WMS anniversary events included the presentation of Life Membership pins.

SYNODICAL GIVINGS

January – September, 1973

OBJECTIVE		1972	1973
$139,970.00	Hamilton and London	$ 68,078.00	$ 69,178.00
146,920.00	Toronto and Kingston	67,100.00	65,300.00
21,125.00	British Columbia	8,248.00	9,144.00
72,935,00	Quebec and Eastern Ontario	31,082.00	30,089.00
21,610.00	Alberta	6,871.00	6,857.00
11,710.00	Saskatchewan	6,036.00	5,458.00
17,165.00	Manitoba and N.W. Ontario	6,176.00	6,138.00
$431,435.00		$193,591.00	$192,164.00

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In Memory of The Little Pepper-Pot

She used to come down the church aisle like a little pouter-pigeon, short-sighted eyes behind thick glasses, face puckered and red with her hurry. She never did anything slowly. Once, when mildly reproved for this, she replied: "Yes, I expect the good Lord will have me die of some lingering disease." But instead, she died suddenly one evening while preparing dinner for guests. The Lord, indeed, was good.

"Little Pepper-Pot" was a private nickname two of us fastened on her upon incurring her wrath at a church bake sale. As first-time salesladies, we inadvertently sold some cakes intended for her. There she was, cakeless—and there we were—and so she let us have it with both barrels. Our inexperience in selling was no excuse—our substitute offerings, no comfort—and our ability to withstand the storm of ruffled feathers only possible because there were two of us to fight the losing battle. The Little Pepper-Pot retired triumphant; and we licked our wounds, conceding that she was nothing if not forthright—and, perhaps, right.

Though she had gone to the church all her life, she was a "Johnny-come-lately" in the Missionary Society. For years her abundant energies had been channelled into the I.O.D.E. It was doubted that she really subscribed to the idea of "foreign missions". But come to us she did. "At least" remarked one of her friends, a member of long standing in both groups, "we'll never have dull meetings now." And, to speak truth, we never did.

If the Little Pepper-Pot didn't like proceedings, she said so—though not as vehemently as with the cakes. On the other hand, if she approved an idea, no one in the group pushed it more than she. I well remember when, in early 1957, some of the freedom-fighters who had fled Hungary were sent to our city. Presbyterians among them were few, but these were brought to our church services, of which they understood not a word. They had the clothes they stood in. Naked despair and shock looked out of their eyes. To say "welcome" to them was an empty-handed gesture, no matter how sympathetic we felt. There we were face-to-face with the last part of St. Matthew, Chapter 25. What to do?

Well, the question was brought up at our next Auxiliary meeting. The stumbling block was not so much a reluctance to help, but, since our financial commitments were circumscribed and there was never money for unforeseen things, the problem was where to find a fund that could be a current account for some time. Despite a few grudging voices, we determined to help the women and children by buying them something they needed. To get the money, a bake sale was proposed.

"Aw --," came the Little Pepper-Pot's voice.

"Oh, no!" I thought, remembering the cakes. "She's against it. It won't pass."

"Aw," repeated the Little Pepper-Pot, "let's buy them something they *don't* need—something pretty."

I could have hugged her! As it turned out, we had to be utilitarian. On the advice of the interpreter, overshoes for our Canadian winter were purchased—not pretty, but necessary in our snows that lasted for months.

But that isn't why I shall never forget the Little Pepper-Pot. My gratitude stems from a time of enforced rest in hospital. At mail time, that bright moment in hospital routine, cards with colourful posies and get-well verses came to me—but not from the Little Pepper-Pot. Hers was a short letter with "nothing to say", as she termed it. Not one word about me! Just a laughable little story about our mayor and his mistaken identity. And laugh I did—a rare tonic! Again I could have hugged her! I knew we had buried the cakes.

And, as the years passed, her gesture has become magnified in my mind. The cards were beautiful and showed people's concern (and don't think I was not grateful for this)—but I didn't want to be reminded that I was temporarily out of circulation. How could the Little Pepper-Pot know that? I began to think that others perhaps feel as I did then, and would welcome a letter with "nothing to say."

Now the rest of us can't all have a mayor and his ego to write about, but we can all write a letter to people on the inside looking out (whether we know them well or not), a letter that can be a visit from "us". We can write about our newest pickle recipe, last Sunday's sermon, the merits of the Oxford Dictionary as a seat for our grandchildren, our neighbour's dog or dahlias, our opinion of Women's Lib or purple as a fashion colour. We'll strike a responsive chord somewhere. Let not our letters be pompous, or stereotyped. Unless one has broken a rib, a little laughter does a patient no harm. And think what avenues of thought we can open up, stretching beyond hospital or sick room walls.

To liven things up further, write the letter on the backs of postcards—6 or 7—and behold! An art gallery! Use new ones, or beg used ones from your friends who never seem to know what to do with them—"they're too nice to throw away". It is possible to remove the whole written back—and there you have a whole new writing surface and a stamp for the Leprosy Mission, or the Bible Society, to boot. (This is, after all, the age of ecology!) Turn the cards over—and there's a journey from Tromso to Kamloops, and points between. You accompany the reader all the way—a silent visitor.

You're the doctor, and can prescribe a card a day if you like. But, if I know your patients, they'll take the whole dose. Give them something they need—a Pepper-Pot letter.

In Remembrance

Mrs. D. Kelly
First, Collingwood

Mrs. Mamie Malcolm
First, Collingwood

Mrs. Janet Switzer
First, Collingwood

Mrs. Annie Pack
Presbyterian, Orillia

Miss Mary Walker
Jubilee, Stayner

Mrs. Verna Marguerite Warner
St. Andrew's, Port Credit

Mrs. Verna Warner
St. Andrew's, Port Credit

Mrs. A. Muriel Gorrell
Knox, Morrisburg

Mrs. J. A. McArthur
Westminster, Paisley

Mrs. W. C. Pickering
Presbyterian, Durham

Mrs. Jessie Gilbert
North Hill, Calgary

Mrs. George Rochester
Chalmers, Calgary

Mrs. Ann Hassberger
St. Andrew's, Windsor

Mrs. Garnet Hubbell
St. James, Thamesville

Mrs. J. H. Gibson
St. John's, Toronto

Mrs. Edith L. Keith
Rosedale, Toronto

Mrs. J. M. Milroy
Rogers Memorial, Toronto

Mrs. George Wallace
Rogers Memorial, Toronto

Mrs. George Wilson
St. Andrew's, Newmarket

Mrs. Margaret McCallum
First, Edmonton

Mrs. H. J. MacGillivray
St. Columbia, Kirk Hill

Mrs. Dan J. MacMillan
St. Lukes, Finch

Mrs. Norman R. MacLeod
Kenyon, Dunvegan

Mrs. Helen Fisk
Knox, Guelph

Miss Lyla Sinclair
Knox, Guelph

Mrs. Maddison Baker
Presbyterian, Alberton

Mrs. Mary Roth
Chalmers, Walpole

Mrs. Lorne Luker
Carmel, Hensall

Mrs. Jas. A. Munn
First, Seaforth

Mrs. Harry Stewart
First, Seaforth

Mrs. Elizabeth Allin
Presbyterian, Wick

Mrs. Daniel Tolmie
St. Andrew's Lindsay

Miss Ann M. Foot
New St. James, London

Mrs. Dankert McEachern
New St. James, London

Mrs. A. McIntyre
Elwood Avenue, London

Mrs. J. A. Vardon
New St. James, London

Mrs. John Grimoldby
Knox, Teeswater

Mrs. Roderick Martyn
Knox, Ripley

Miss Jessie Pitt
St. Andrew's, Huntingdon

Mrs. John Edgar Murray
Knox, Embro

Mrs. Marion Florence Woods
St. Andrew's, Roslin

Mrs. Gertrude DeChene
St. Andrew's Corunna

Miss Isabelle Paterson
Knox, Centre Road

Mrs. Tom Cleland
Knox, Listowel

Miss Alice Barbazon
Dovercourt-St. Paul's, Toronto

Mrs. Art Kendall
Runnymede, Toronto

Mrs. Richard D. McNaughton
St. Andrew's, Maple

Miss A. Janette Ross
Patterson, Toronto

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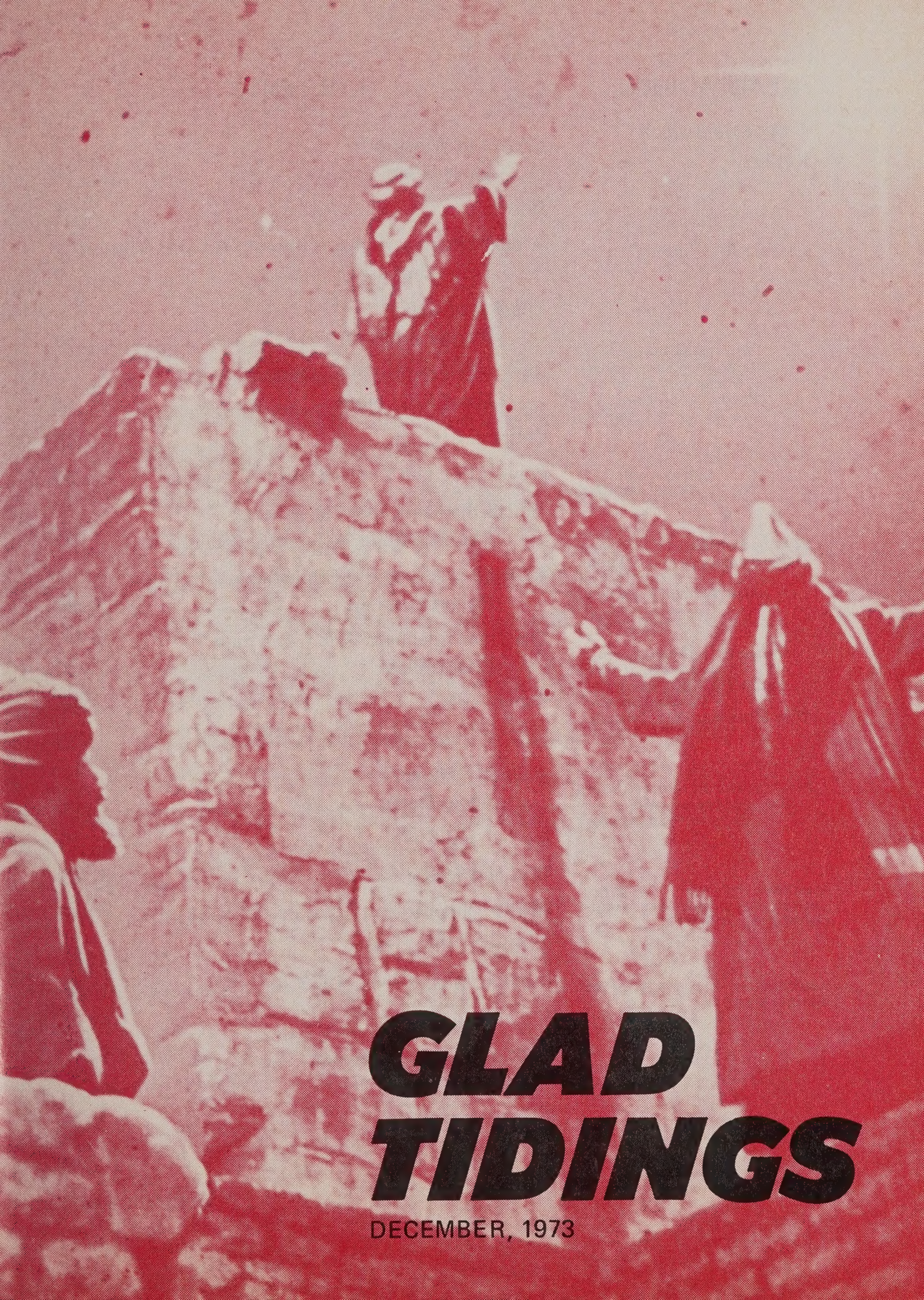

GLAD TIDINGS

DECEMBER, 1973

GLAD TIDINGS

DECEMBER 1973

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Editor
Laura M. Plummer

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PHOTOS: Pages 8-12, Burnett

And the angel said unto them, "Fear not for behold I bring you tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory in the highest and on earth, peace, good will toward men."

Service of Worship

CALL TO WORSHIP

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
For He shall have dominion
O'er river, sea and shore,
Far as the eagel's pinion
Or dove's light wing can soar.

HYMN Joy to the world! The Lord is come
The New Book of Praise, 134; Old, 165

Leader All through the Scriptures, beginning with Genesis, there runs like a crimson cord the promise of a Saviour who would "bruise the head of the serpent". This crimson cord can be most clearly seen in the message of the prophet Isaiah, whose name means "The Salvation of Jehovah"; for more than seven hundred years before the birth of Christ he foretold His coming. Let us listen to his words:

1st Reader Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it; and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

And in the writings of the prophet Micah we find:

And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

HYMN Hark the glad sound
The New Book of Priase, 110; Old, 164

Leader In the Gospel according to St. Luke, he tells us of the glorious fulfilment of these prophesies. Following the appearance of the angel Gabriel, Mary goes to visit her cousin Elizabeth and St. Luke records her hymn of thanksgiving and praise.

2nd Reader St. Luke 1:46-56

Leader Come, we must go straight to Bethlehem and see this thing that has happened, which the Lord has made known to us.

3rd Reader St. Luke 2:1-20

HYMN O little town of Bethlehem
The New Book of Praise, 130; Old, 169

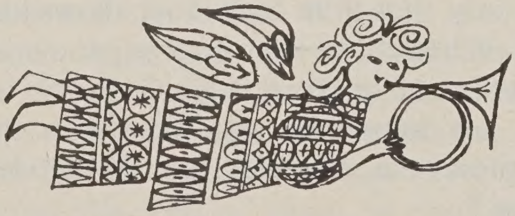
PRAYER (by one appointed)

OFFERING (carols played softly)

DEDICATION O thou who didst send thy Son, a tiny Babe, to live among us and to die for us, we pray Thee to accept our gifts not only of money, but of our time, our talents, our whole lives, as we dedicate them now to Thee. In the name of Jesus Christ, our Saviour. Amen.

HYMN Silent night! holy night!
The New Book of Praise, 122; Old, 172

by OLIVE GRANT



editorial

I've just been looking through my Christmas files, and came across excerpts from "The Bah! Humbug! Songbook." Satirical, it's the usual jibe at the commercialism of Christmas with such lines as "Christ, by all the stores adored; Muzak choirs call him Lord; Such devotion in our time; Every store becomes a shrine."

Yes, I know Christmas is commercialized, and I know there really isn't peace on earth, but I'm in favour of Christmas, and I'm going to enjoy it this year. And I don't care if the editor of those modern lyrics calls me naive.

I feel sorry for him as he says "what self-respecting angel would bend near the earth to touch his harp of gold today? He would tear his robe on a broken beer bottle, or hook his harp on a billboard." It's too bad—his satire is all he's going to get out of the season.

Christmas doesn't have to be a farce. It's only that if an individual allows himself or herself to take on a super-cynical attitude and make it a farce. Sorry, but I'm not impressed with the lyrics that "express the complexities of modern times."

I'm one of the Christmas shoppers that usually takes a beating in December editorials, and I'm starting to resent it. I happen to enjoy buying gifts for family and friends. I do so with careful choice, and consider the outing a pleasure. I do not worship the "Christ of Commerce" when I'm purchasing my gifts.

I like decorating my tree too, after I've gone out into the woods and chopped it down. And what if my nativity scene has a plaster-of-paris baby in a manger? It's sitting out there to say the story of the manger has significance for me . . . and so do the songs about it.

I also enjoy the lovely feeling of kinship when our family gathers for a dinner together. Sociologists don't need to worry about a breakdown in our family structure.

And, I could go on and on, declaring that, in fact, I celebrate Christmas in a most traditional way. I make no apologies for enjoying all the month of December has come to offer because, regardless of what the cynics say, I very honestly am celebrating with joy the coming of Christ.

It's attitude that makes the difference. Anyone that can't see the heavenly host for air traffic congestion is to be pitied.

—LMP

A World People, A World Church A World Witness

by LAURA BURNETT

Unto you is born this day—a Saviour—Christ the Lord

The world is growing smaller every year as far as travel and communications are concerned. It is possible now to travel completely around the world in a very short time, and this was my experience early in 1973. I appreciate the opportunity to share some of my thoughts and concerns from this trip because, after such a journey, one comes home more convinced than ever that the message of Christmas is indeed meant for all men. God is revealing Himself to the peoples of this world in many different ways.

At this time of year we think particularly of Christmas and of the message it has for us. The Christmas story is one of joy and happiness, of the love of a Heavenly Father so great that He sent His only begotten Son into the world to reveal that love and His plan for the redemption of all mankind.

To we who have been brought up in Christian homes there is nothing new about this story. We always look forward with great anticipation to the celebration of the coming of the Holy Babe to earth in the little town of Bethlehem.

We think of those we love at this festive time of year and of the joy and happiness we find in gatherings of family and friends. The Advent season with its special worship services and singing of carols, listening or participating in Christmas musical presentations or plays, fills our hearts with a deep and abiding joy—"God with us". There are also those in our midst who are lonely or sad who perhaps need most of all to be made aware that someone thinks and cares about them and is ready to show that concern in a meaningful way in order that they might know the joy of Christmas.

We should also remember the millions who have never heard of the coming of a Saviour. It is estimated that only 30% of the world's population is Christian. This fact should present a tremendous challenge to us as to "Why Mission today?" Living in a land of plenty as we do, we often take so much for granted, accepting our way of life and the many blessings which are ours as a result of it as a matter of course.

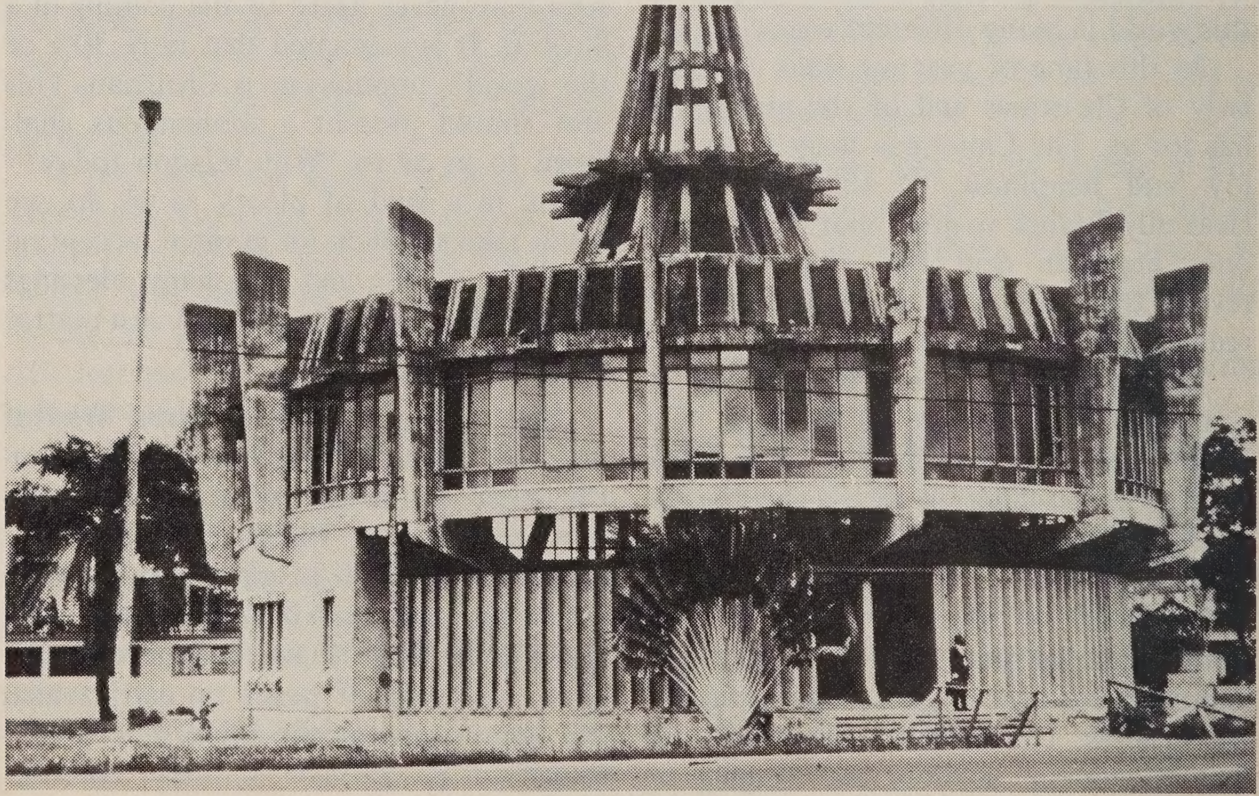
Have we ever asked ourselves "What if we had been born in one of the non-Christian countries? What if we were numbered among 783,000,000 illiterates in the world (60% of whom are women) who could not, even if they had one, read the Bible? What if we had never heard about the song of peace on earth which the angels sang at the birth of our Saviour?"

But, we *have* heard the Christmas story and must accept our responsibility for sharing the Good News with those around about us and even unto the ends of the earth. Our Presbyterian Church and W.M.S. has been involved in sending missionaries to many parts of the world and those to whom they were sent have been most grateful. We must continue to be involved both in Canada and overseas through this sharing.

One of the most wonderful experiences for me was to share in the fellowship of the Christians in the National Churches and our missionaries. I just wish it were possible to visit these churches again at the Christmas season to hear their testimony as they celebrate the birth of Christ. I worshipped in many different churches buildings overseas and in various ways with people from religious and cultural backgrounds so different to mine. There were times when the congregation did not have a church building the service being held in whatever space was available such as the "Y", a shop or cinema building. The feeling of the oneness in Christ was always present, and drew us closer together.

In Lagos, Nigeria, a new church is being built and the congregation is hoping it will be ready for the Christmas celebrations. This is a most unusual type of building architecturally, forming a complete circle with a tall steeple in the centre. People attending the Christmas service will be wearing their gayest clothes and the children paper hats. Toys are not given to the children but they do receive gifts of new clothes at Christmas. Perhaps the most outstanding event of the season is the Ecumenical service, held usually in the open air to accomodate the

LAGOS CHURCH

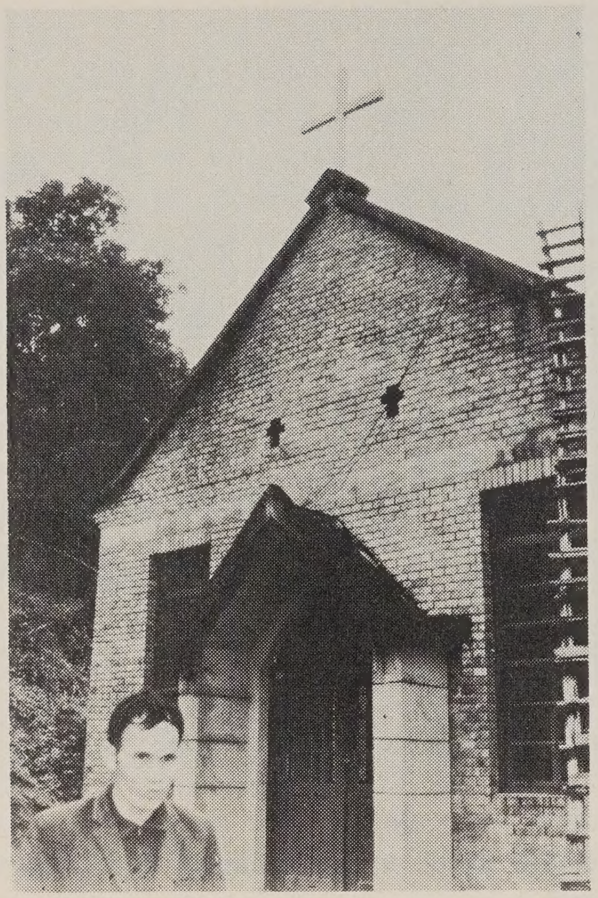


COMMUNITY CHRISTIAN CHURCH KABUL

crowd attending consisting of worshippers from all the Christian churches in Lagos. A massed choir will lead the service and the ministers from the various churches take turns in addressing the gathering.

In Beirut, Lebanon, I had the unique experience of worshipping in an Evangelical Baptist Church (which had Roman Catholic adherents). The minister was formerly from Tripoli. This church forming part of a large business block is almost completely hidden from view except for a small entrance off the main street. Once you are inside, you enter the sanctuary beyond which there are church school classrooms and rooms for other church activities. I was very conscious when visiting this city that not too far away was the city of Jerusalem where Christians at this time will be journeying from many distant places to worship and see the place where Jesus walked almost 2000 years ago.

This year, in Kabul, Afghanistan, the story of the Nativity will have to be told in gatherings in Christian homes, now that the beautiful Christian Community Church, so recently completed, has been torn down by Afghan soldiers. When I visited this lovely church, I shared in a prayer vigil held by the members of the congregation who were praying that God might prevent those who were then planning to tear down the only Christian Church in all Afghanistan from doing so. However, these prayers were not to be answered and our sympathy goes out to the members of this church who once again are without a worship centre. Our prayers are with the Christians of that land particularly at this time that they might find new strength and courage to



▲
CHURCHES IN TAIWAN

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AMKHUT
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face the days ahead as they remember the birth of Christ, the Lord. We pray that peace and goodwill might enter the hearts of those in authority who permitted this tragedy to happen. How shall we sing the Lord's song in a strange land? We believe that God, in His own good time, will hear the prayers of His servants and give them a new song—a new form of witness among the people in that land who walk in the darkness.

If we were in Taiwan at Christmas, we would find it very hot with poinsettias blooming everywhere. The Taiwanese Church is known as the singing church and the young people will go caroling all night long in the streets, calling at the homes of the congregation to sing the message "Joy to the world, the Lord is come." In marked contrast are the open shops with business as usual being carried on, unaware of the great joy which could be theirs in Christ. I can picture the lovely new church "Shuanglin" in Taipei, being filled to capacity with happy worshippers, meeting at the top of their ten-storey building. The church uses the upper three floors for its work, the remainder is rented to provide an income for the congregation. This church proudly displays and treasures the Iona Stone at the front of the chancel to be a constant reminder of their connection with the mother church in Scotland.

PLAYS IN KOREAN CHURCH

In the Korean Christian Church in Japan, everyone participates in the Christmas program as well as the feasting. Preparations for both are made well in advance of the Celebrations which are the highlight of the year. Shoes are left all neatly arranged on shelves at the church entrance. As the Christmas story is related, low tables are brought in, upon which tangerines are stacked and piles of rice cakes, a speciality at Christmas and New Years. "Ocha" (green) or "Mugi" (barley) tea will be served in small handleless cups. One of the carols most often used is "Silent Night, Holy Night".

BLOSSOMS FOR INDIA

I have purposely left India to the last because the theme used at the seventy-fifth Jubilee Celebrations at Amkhut in March is a most appropriate one for this time of year. "Arise, Shine, For Thy Light Has Come". The Jubilee celebrations were held in recognition of the coming of the gospel among the Bhil people through Dr. John and Ruth Buchanan. A number of Canadian Presbyterians were invited to participate in the Jubilee program. I was most happy to represent the Women's Missionary Society, W.D. at these celebrations. It can truly be said that the Bhil people who once walked in darkness have seen a "Great Light" and wish to share their happiness with others. They express their thanks to the Presbyterian Church in Canada for sending missionaries to them over many years making known the story of salvation. Christmas is the great day "Barra Din" in India. Churches will be decorated with beautiful bougain-villea blossoms and, if possible, Christmas trees. Special committees will be given responsibility for bringing the goat, rice and spices, etc., and for the preparation and cooking of this food for the celebrations. Plays will be performed and church rafters will be ringing with joyful singing. We would remember the congregation at Isagare whose church was destroyed by a bomb early this year in our prayers.

الكنيسة المعمدانية الأنجيلية الأولى
FIRST BA T BIBL CHURCH

CHURCH AT BEIRUT, LEBANON

Upon returning to Canada, one cannot refrain from comparing our situation with that of people in so many other parts of the world. How fortunate we are, what freedom we enjoy in this, a land of plenty! We have freedom to worship as we wish, a freedom denied to many people. The Christian Churches in our land will be celebrating the birth of the Christ Child and yet there will be many who pass open church doors with never a thought of entering. Is it nothing to you, all ye that pass by that the message of Christmas is for all men? We in Canada might do well to accept the challenge of the Bhil Christians in India to "Arise, Shine, For Thy Light Has Come".

When Christ came down to earth, there was no room for Him in the inn. He who came as a babe to be the Redeemer of the world and prepare us for entry into the Eternal City, the New Jerusalem. Is there room in our lives for the Christ Child? How much time are we willing to spend in the service of the King of Kings, a service which brings such rich rewards of happiness and deep satisfaction?

ROCKY MOUNTAIN HOUSE CHURCH

MEMORIAL
PRESBYTERIAN
CHURCH

THE ART OF GIVING

by MARIAN JOHNSTON

We sing and read about the gifts which the three Wise Men brought to Jesus, but let us think a little farther now about this matter of gifts and giving.

Have you ever thought that perhaps others brought gifts to the new Baby, as we do now, and were forgotten and unrecorded? Perhaps a shepherd boy offered part of his lunch in case the Baby was hungry. Maybe the innkeeper's son gave the wee stranger a brightly-coloured ball to play with.

There is the beautiful legend of the Christmas Rose which tells of the little shepherdess who wept bitter tears because she had no gift for the Baby. Each tear which fell to the ground became a beautiful white flower, until she was able to gather a bouquet of the lovely blooms and give them to the Babe. That physical and spiritual giant of our own early Canadian history, Father Jean de Brebeuf, wrote the Christmas story in language which his Huron Indian brothers could understand. We know it as the Huron Indian Carol, and in it, the visiting chiefs bring gifts of fox and beaver pelt to the new-born Infant. Who is to say? If Jesus had been born in a different time and place, such gifts might have been more appropriate than gold, frankincense and myrrh.

If we were asked to bring a gift to the Christ Child, what could we bring? To help us in our thinking let us go back to the old familiar children's hymn: *"The wise may bring their learning"* This one gift many can bring: ministers, deaconesses, teachers, doctors who use their skills to heal physical ailments and often in the process heal spiritually as well. An outstanding example of this type of giving is to be found in the life of Dr. Albert Schweitzer, who gave of his learning as a doctor, a theologian, and also of his talent as an organist, to better the lives of his brothers in Africa.

"Some may bring their wealth" The three kings in the Bible story brought costly gifts to Christ. Many men throughout the ages have given freely of their earnings to advance Christ's Kingdom. Even though we ourselves may not be wealthy, are we not taught that the smallest gift is welcome, if it comes from the heart.

"Some may bring their greatness" This is true of so many great-souled and great-hearted people who have ministered to their fellow men in countless ways, at home and far afield.

"And some bring strength and health" Many who are strong and healthy are able to give of these qualities in service to

mankind, but, if you do not have strength and health, what then? Can you make of your handicap, or illness, an offering to the King? Indeed, yes. Many of us have known people who have been an inspiration to others by the way in which they have grown in inner strength and spirituality as a direct result of what would seem to be a misfortune.

Let's continue thinking about our hymn, but let's consider the third verse next: *"We'll bring the little duties we have to do each day".* Even though we are not children perhaps we often consider our duties little in the sense of trivial and unimportant. We think of the perpetual monotony of washing dishes, making beds, sweeping floors, doing laundry. Is it possible that these things can be a gift to the Christ Child? Perhaps it's difficult to see how, but isn't the secret in the attitude with which we do these routine tasks? If we do them with patience and perseverance, not shirking a particular job because it is one we don't like . . . if we do them with diligence and efficiency . . . most of all, if we do them with cheerfulness . . . if we are thankful that we have a home to look after and food to prepare . . . if we reach a little farther with our minds while our hands are busy, and think of ways in which we can be of service to a neighbour down the street or the couple in the next apartment . . . then . . . our attitude becomes a suitable gift for Jesus.

Most of us have duties that take us beyond the four walls of our homes, some to business, others in church or community work. These duties, too, we should offer to Christ, in order that we may do them in the proper spirit, and to His glory, not ours.

Let's go back now to the second verse of our familiar hymn. *"We'll bring Him young souls meekly striving to walk in holy ways"* The word young can certainly be applied to us as well as to children, because most of us are young in the way of Christ. We need teaching and encouragement, and where better to find it than in the story of Jesus' own life? We can bring our souls to Jesus, because only by making a gift of our souls can we learn to walk in holy ways.

We have left the most important gift of all until the last. It is the most important gift because it encompasses all others; and because without it, all the others would be empty and meaningless. *"We'll bring Him hearts that love Him",* the supreme gift that is in our power to give—our hearts, with love. Jesus emphasized this gift of love all through His life. He Himself was God's gift to us, with love. In the Parable of the Good Samaritan, we are told that we should love our neighbours. In the Sermon on the Mount, we are told that not only should we love our neighbours but also our enemies. If we bring our hearts, with love, to the Christ Child this Christmas, we shall find a most astonishing thing happening. Instead of giving away love, we shall find our hearts overflowing with His love, His gift to us. This divine love will so enrich our lives that we will always have plenty to share with others. Jesus said "By this shall all men know that you are my disciples, if you have love, one to another". By offering our love to Christ we are given His love in return, a fountain of love which never runs dry, but is always there. And, the more we give away to others in service to our fellow men, the more our hearts are filled with this most precious gift of all.

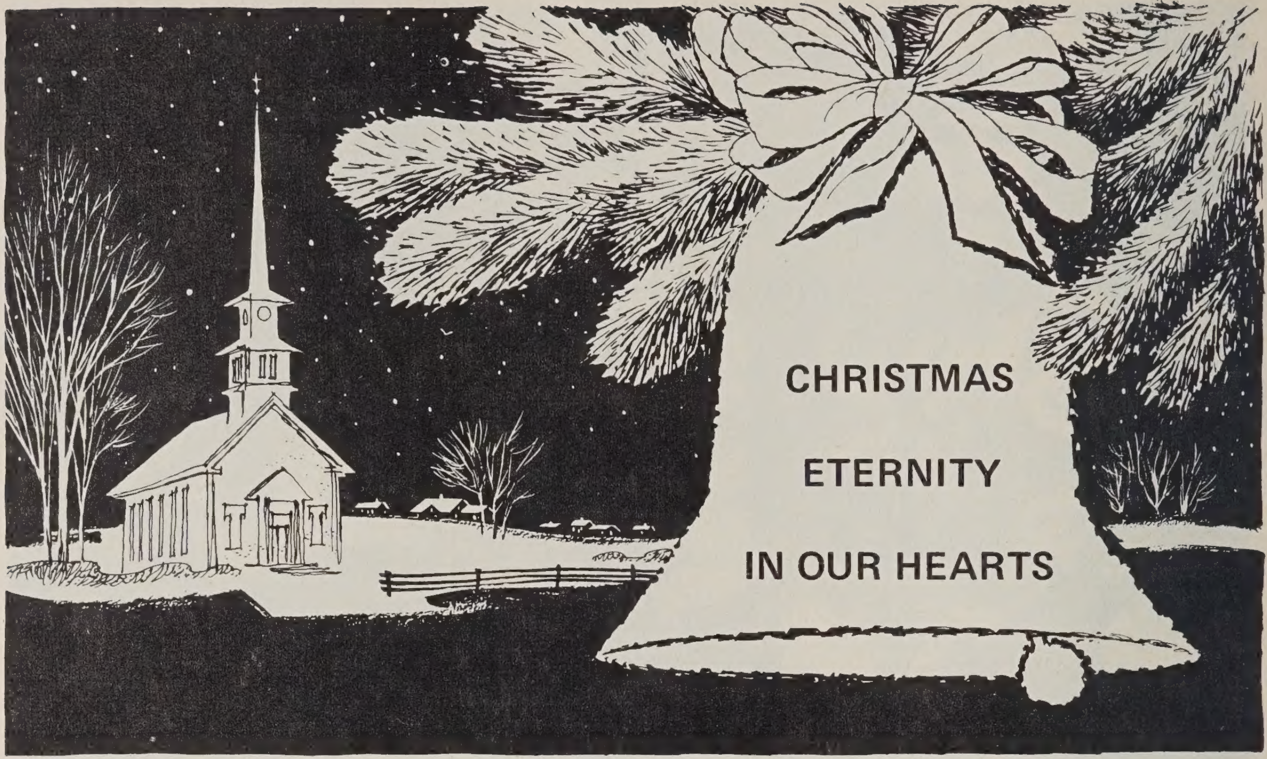
Where a life is spent in service,
  Walking where the Master trod,
There is scattered myrrh most fragrant
  For the blessed Son of God.

Who so bears his brother's burden,
  Who so shares another's woe,
Brings his frankincense to Jesus
  With the men of long ago.

When we soothe earth's weary children,
  Tending well the least of them,
'Tis the Lord himself we worship,
  Bringing gold to Bethlehem.

Christian, lo, the star appeareth,
  Leading still the ancient way;
Christians, onward with your treasure,
  This is still Messiah's day.

James A. Blaisdell



CHRISTMAS ETERNITY IN OUR HEARTS

by MAUD FITZSIMONS*

As I stand here at this Christmas time, on the top of the eight broad steps which lead to the door of the Church where I live (in this Labradorian town of Wabush, which has actually only been alive as a town since 1961), I look at the coloured lights burning in the homes built here on the snow-covered, wind-swept hills. Looking over Wabush Lake to Labrador City, the houses too are twinkling with a multitude of lights. I see the floodlights of the ski-jump suspended, one would almost think from the gorgeous midnight blue sky itself; then wherever there is a piece of ground not covered by snow, iron ore is sparkling like a million black tiny diamonds, and over all, the glories of the Northern Lights showing the magnificent Creation of a Father God.

As I look at all this there comes to my mind those words from the Bible in the Book of Ecclesiastes chapter 3 verse 11, "He hath made everything beautiful in His time, also He hath set the world in their hearts (Thompson Bible margin reads Eternity), so that no man can find out the work that God maketh from the beginning to the end".

What a stupendous thought for ordinary mankind to think about; that while we cannot always find out the workings of the Eternal, yet we may know that what takes place at the various times of life is but a making up of the wholeness of Eternity. How marvellous that the One who alone knows the totality of eternity has put into the heart of man that very eternity, yet man by trusting faith in the sovereignity of God may see the meaning of the total completeness of all things under God.

Man would do well to realize that no matter what great learning he may acquire, no matter what heights of wisdom he may obtain, he cannot in the final analysis change one iota of what God has planned.

Man can, of course, only have a small perception of what eternity is, but it is actually this belief in God's unfathomable eternity that gives life here and now in 'time' its meaning, for mankind was created for eternity and not for 'time' only.

In spite of the fact that we in our innermost selves realize that there is something beyond life, we have put it this way—"We are either so busy clinging to yesterday, or reaching for tomorrow, while under our feet lies today, and the present trampled unheeded and often unknown."

To live in "time" adequately we must face the fact of "eternity". Eternity has no past, no future. Eternity is an eternal and everlasting "now". Every circumstance of our "now" life is making up the completeness of our eternal life.

Every Christmas brings eternity to man's heart once more. That first Christmas night so long ago has fulfilled one of the greatest proofs of eternity, yet a proof so full of mystery, and at the same time so simple that we are apt to loose sight of its significance. We are apt to forget that the birth of a baby is indeed the very substantiation of eternity itself.

Wrapped up in humble swaddling clothes is a Child whom Christendom has almost forgotten. In that Child lay the completion of thousands of years to come. By the birth of that Child the eternal God came down to dwell with man that man might come to learn how to dwell with God.

Eternity has no beginning, eternity has no end, one complete circle forms the whole, yet the binding power of that complete whole is the Child Who was born of Mary—the Babe of Bethlehem.

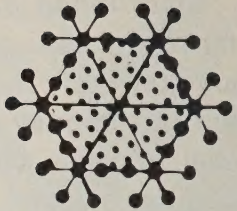
God in His eternal wisdom gave His only begotten Son that eternity might come to the hearts of mankind. That Son of God, born of a woman, grew to manhood, and could say of Himself, "Before Abraham was, I am". He knew the reason He was sent into this world; He knew that from the very beginning of time He had been with God; He knew that if sinful man was to live in eternity with a righteous God someone would have to pay the price of sin.

So He was willing to die, that the eternal plan of God might be fulfilled. He is called the eternal One, the Alpha and the Omega, the beginning and the end.

If we really want to know the true meaning of Christmas, if we really want to have eternity in our hearts, then as we look up at the eternal sky above us this Christmas Eve and see the tiny twinkling stars, and still feel the mysteries that are hidden in the unknown planets, let each one of us individually, lift our voices in humble invitation, not to the Babe of Bethlehem, but to the Man of Calvary. Let us reverently say "Come into my heart, Thou eternal Lord, There is room in my heart for Thee".

**Christ Church, Wabush, Labrador is an Extension Mission Charge of the Presbyterian Church in Canada. Mrs. FitzSimons is serving in Wabush with her husband, Rev. William FitzSimons.*

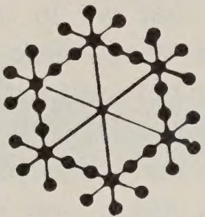
Christmas



Stories of the traditions of Christmas are usually as delightful as the season, a blend of truth and legend that provide interest and entertainment. Each tradition of course, had it's beginning long ago, and for many of these, the birth place was in Europe.

The date of December 25th was picked to coincide with a great holiday celebrated by the Romans at that time. In 274 A.D. the emperor Aurelian chose December 25 as the birthday of the unconquered sun, "The Invincible One". For the Christians, they too celebrated "The Invincible One", the Sun of Righteousness.

In Italy, the custom of hanging stockings grew up, growing out of a tradition when St. Nicholas left a long knitted "purse" filled with gifts at each house. Eventually these purses were replaced by stockings hung on the mantel in the anticipation of his visit.



The word "Yule" also originated with sun worship. Ancient northern people thought the sun was a wheel revolving around the earth. Observing the day in midwinter when the sun's appearance and disappearance marked the shortest day of the year, they called the cycle "hweol", a time of celebrating.

Using holly as a decoration stems back to Roman custom. That people lavishly used garlands and green boughs to honour Saturn, their god of agriculture.

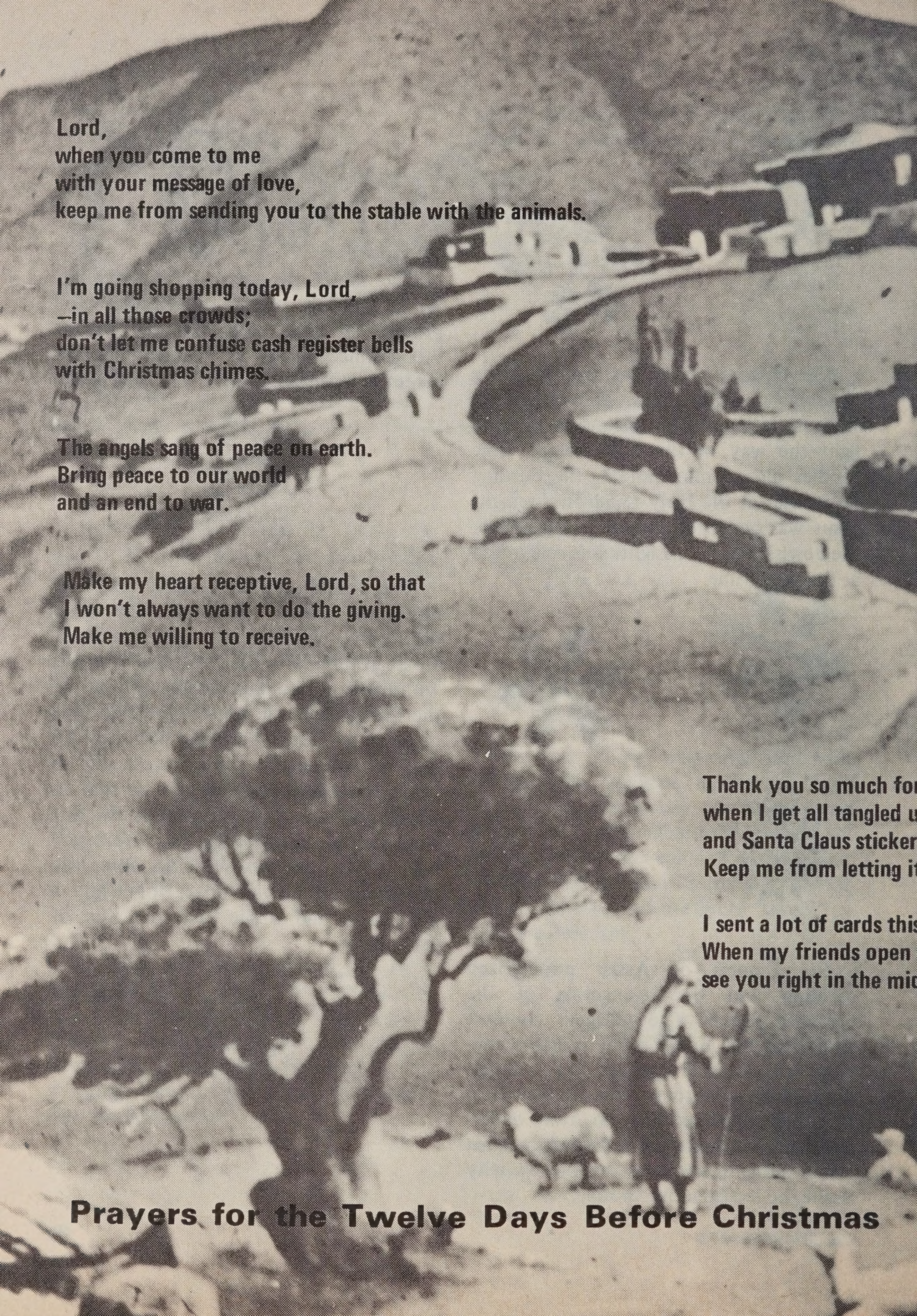
From Turkey, a fourth-century bishop was the real-life predecessor of Santa Claus, Saint Nicholas.

The custom of burning candles in the window on Christmas Eve began in ancient Ireland. The intention was to light the way of the Holy Family. The candles also commemorate the burning of candles in the Holy Land on the night Jesus was born, recalling that Hanukkah, the Jewish Feast of Lights was celebrated at the same time.

St. Francis of Assisi popularized caroling and the re-enacting of the Nativity Scene. The villagers couldn't read (and few books were available anyway) so he had people and animals dramatize the Nativity. It was a means to help the people of Greccio, Italy understand the meaning of Christmas. When other villagers came to see the Nativity Scene, he led them in caroling.

The first Christmas card was sent by W. C. Dobson, one of Queen Victoria's printers in 1845. He sent his friends lithographed copies of a sketch he had made to symbolize the Christmas spirit.

The poinsetta is challenging holly and mistletoe for a place in Christmas decorating. The story is of a poor Mexican boy, who on Christmas Eve, was without a gift to take to the church for the Christ-child. He was left outside with nothing to offer. Through his tears, he prayed that he too could have a gift to bring the Christ-child. When he rose to leave, a miracle had happened. At his feet were flaming star-like flowers. He broke off a twig, and was able to enter the church to offer a gift to the Holy Child, a gift warm and bright like the Star of Bethlehem.



Lord,
when you come to me
with your message of love,
keep me from sending you to the stable with the animals.

I'm going shopping today, Lord,
—in all those crowds;
don't let me confuse cash register bells
with Christmas chimes.

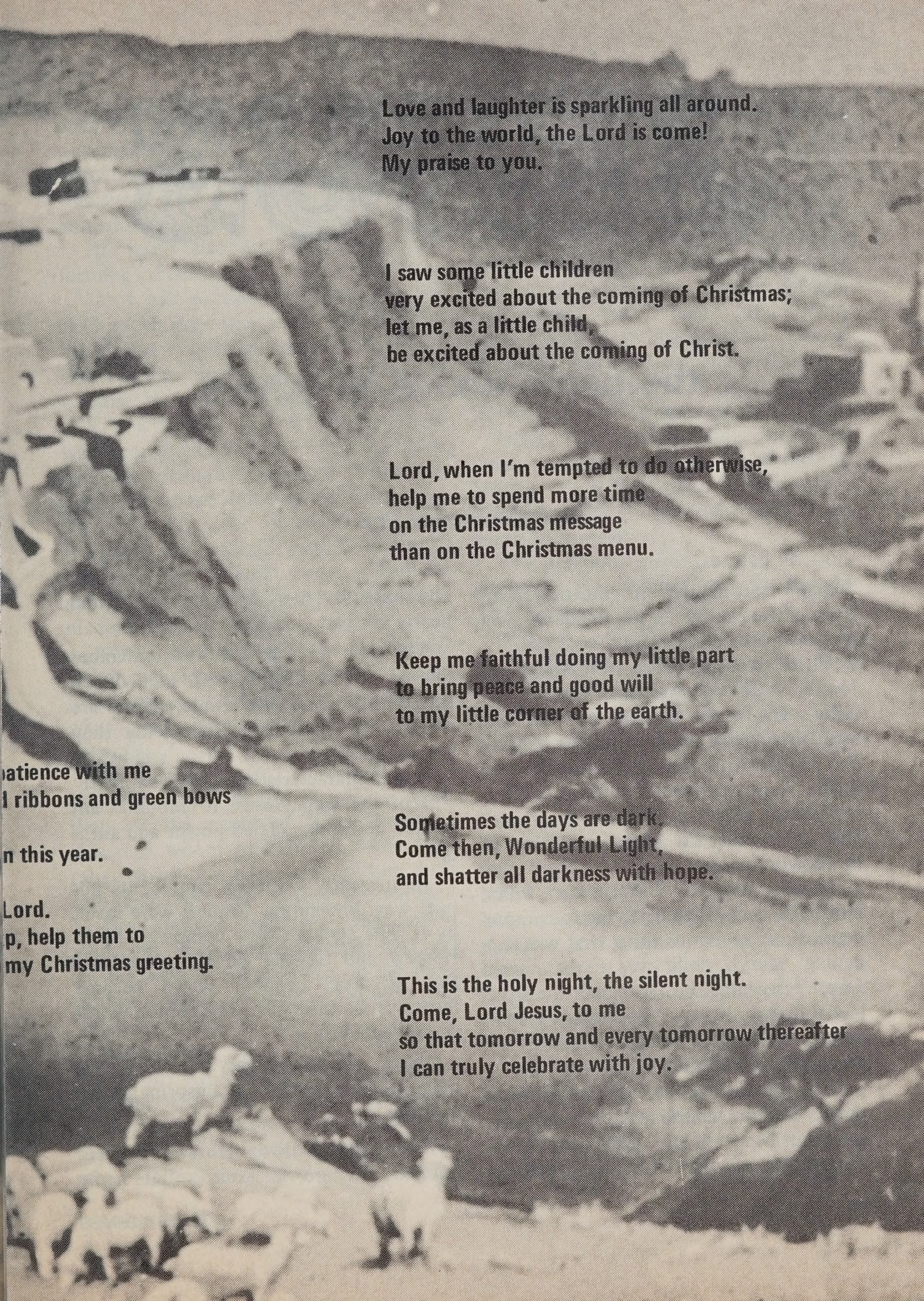
The angels sang of peace on earth.
Bring peace to our world
and an end to war.

Make my heart receptive, Lord, so that
I won't always want to do the giving.
Make me willing to receive.

Thank you so much fo
when I get all tangled u
and Santa Claus sticker
Keep me from letting i

I sent a lot of cards thi
When my friends open
see you right in the mi

Prayers for the Twelve Days Before Christmas



patience with me
l ribbons and green bows

n this year.

Lord.
p, help them to
my Christmas greeting.

Love and laughter is sparkling all around.
Joy to the world, the Lord is come!
My praise to you.

I saw some little children
very excited about the coming of Christmas;
let me, as a little child,
be excited about the coming of Christ.

Lord, when I'm tempted to do otherwise,
help me to spend more time
on the Christmas message
than on the Christmas menu.

Keep me faithful doing my little part
to bring peace and good will
to my little corner of the earth.

Sometimes the days are dark.
Come then, Wonderful Light,
and shatter all darkness with hope.

This is the holy night, the silent night.
Come, Lord Jesus, to me
so that tomorrow and every tomorrow thereafter
I can truly celebrate with joy.

JESUS

the name above all others

by **FLORENCE BULLE**

"What's in a name?" All the power and glory of Heaven when it's the name given by God to His only Son.

There was no need for Mary and Joseph to discuss a possible name for the Baby. The angel Gabriel had declared what the Child's name should be. And he had spoken it to each of them separately, so that there could be no question.

"Jesus". How many times Mary must have whispered the name, relishing its tones, wondering.

Joseph, too, no doubt often found himself lost in thought, trying to comprehend the tremendous thing that was happening. Mary's child was to be named Jesus! Jesus must be His name, the angel had told him, because He should save His people from their sins. It was far too wonderful to comprehend!

Who can know the full revelation of power in that name? Scripture has provided us with some fascinating facts. Though we are limited in our insight by our humanity, it is enough to thrill our hearts in a way not easily defined.

To begin with, it is well to remember that in God's dealing with man, when traced throughout the Bible, names are remarkably significant. Repeatedly they are shown to express a person's individuality and characteristics. This is explicitly true of the name Jesus. It embodies unlimited and unparalleled power and authority.

In the early Christian church, its impact was devastating. Sinners were saved by it. The apostles were compelled by it. Hebrew and Gentile worlds quailed before it. The religious world became hysterical because of it. The demon world was defeated by it.

When salvation was preached, the name of Jesus was the mainspring of the message.

Peter, filled with the Holy Ghost, proclaimed, "There is none other name under heaven given among men, whereby we must be saved". To the household of Cornelius he declared, "Through his name whosoever believeth in him shall receive remission of sins."

His name also was effective in performing miracles.

Jesus had promised, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The disciples discovered a dynamo in this promise; they believed and saw results.

The lame man at the Beautiful Gate was healed when Peter took authority over the infirmity, declaring, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Later he informed the amazed crowd, "And his name through faith in his name hath made this man strong".

Annas, the high priest, and his kindred recognized the power and the name to be interchangeable when they asked, "By what power, or by what name, have ye done this?"

Peter's answer was, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

The demoniac girl was delivered by Paul who, "being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

Antagonism and persecution were aroused by the preaching of Jesus' name. Why was His name so hated? Because it confronted the people with Jesus as the Messiah. The Jews never questioned that when Messiah came they would be under His rule. He could be no less than Lord of their lives. This honor they would never give the lowly Nazarene.

Paul, as a Pharisee, had for this reason raged; his background had given him this comprehension of the claims Messiah would have. Standing before Agrippa he testified of those days, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." He had requested and received "authority from the chief priests to bind all that call on" the name of the Lord.

After Paul's conversion, people listened in amazement to his preaching. Remembering, they asked, "Is not this he that destroyed them which called on his name in Jerusalem?"

The religious world seemed less disturbed by the teachings of Jesus than by what His name implied!

After the arrest of Peter and John, the council decided "Let us straitly threaten them, that they speak henceforth to no man in this name." They then commanded them "not to speak at all nor teach in the name of Jesus."

Delivered from prison and again brought before the council, Peter and John were asked by the high priest, "Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

All of the threatening and persecution only fanned the fire in the hearts of these men. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."

Unless there is a complete recognition of the Lordship of Jesus Christ, we have no claim to the authority of His name. It is not to be used as a fetish. Jesus warned, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

To those who knew Him as Messiah, the Holy Ghost gave power. And His name, spoken from Spirit-filled lips, brought remission of sins and healing.

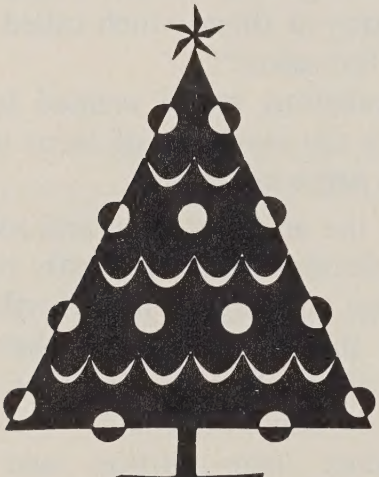
Is it any wonder the redeemed child of God glories in His matchless name?

John Newton wrote these words of eternal truth:

Dear Name, the rock on which I build,
My shield and hiding-place,
My never-failing treasury, filled
With boundless stores of grace!

While we treasure the name of Jesus today, we also look to the glories beyond. The psalmist speaks of the day God will save Zion and rebuild the cities of Judah. And the glorious conclusion is: "They that love his name shall dwell therein."

Reprinted with permission from The War Cry, Chicago edition, December 12, 1970.



A String
of Lights
for Christmas

A STRING OF LIGHTS FOR CHRISTMAS

by ROBERT J. HASTINGS

Who could imagine that the bleak December of 1932 would bring the brightest Christmas of all? A Christmas that would stretch a giant string of lights all across our neighborhood?

For over two years now, Dad had been without a steady job. I remember the last day he came home from Old West Side Mine in West Frankfort, swinging his aluminum dinner pail. Only there was no swing in his step, for as Mom opened the back door for him, he said, "It's all over. The mine closed for good."

On that fateful day in 1930, the Great Depression had walked into our home at 1404 North State Street in Marion, a small town in Southern Illinois. Although the Depression was an unwelcome guest, it would stay for nearly 10 years. And although all of the nation reeled under this, the worst economic debacle in Western history, the coal mining countries of Southern Illinois were almost paralyzed, economically.

Every bank in our county closed. The local school board kept what little money it had in a postal savings account. Long lines of WPA workers stretched down the highways, clearing drainage ditches in a make-work, welfare program. And even longer lines formed at welfare offices, as family after family walked home with sacks of surplus food over their shoulders.

As Christmas of 1932 approached, we again dug out the few ornaments and silvery icicles and paper bells left from better years. How carefully we handled the brittle, shimmering icicles, lest a single one should be damaged beyond use.

But oh, how I wanted to have a tree with real electric lights. A few of our neighbors did, and as dusk fell, I would look down the street to pick out the glowing lights as they came on.

And when I went to services at the First Baptist Church downtown, I sat as close to the front as possible. I wanted to sit down there so I could drink in the bright colors of the real lights on the big Christmas tree.

One December, I remember going with Mom to her Ladies Aid Society which met with Mrs. Miles on the street back of us. I guess I was four or five.

Anyway, Mrs. Miles' tree boasted real lights. Her tree stood in a sort of sun room, off to the side of the main part of her home. And while she entertained her lady guests in the living room, I slipped into her sun parlor. Grey clouds smothered what few rays which might have come from the December sun, hanging unenthusiastically in the southern sky. But the darkness of the day only added to the glory of the lights.

For a long time, I lay on the floor under the tree, just gazing upwards at the blue and green and red bulbs. And now, over 40 years later, if I want to bring a lump to my throat at Christmas, I re-live that afternoon in my imagination, sprawled under Mrs. Miles' Christmas tree.

So when it came time to put up our own tree for the Christmas of '32, I wished again for that string of lights that never seemed to make it to 1404 North State. But that December, I did find a 60-watt red bulb around the house. I don't know where it came from—perhaps it was there unnoticed for several years. It gave me an idea.

Why not screw the bulb in the overhead socket that dangled from the ceiling of our living room, just over our tree? It would cast a red glow, and maybe the reflection of the icicles and other ornaments would look like an actual string of lights. So we did. Then, turning off all other lights in the house, Mom, Dad and I went outside. We stood there in the winter darkness, right in front of the window where we could see the tree, bathed in the soft, red glow of the single overhead bulb.

"Look, it's just like real lights," I cried excitedly, almost jumping up and down. And for a few moments, we did have our own string of electric lights.

But the best was yet to come that Christmas of '32. Other lights were waiting to be turned on. Let me tell you how it happened.

"Lum 'n Abner," in their popular radio show of the Thirties, repeated the same Christmas skit several years. A young couple on their way to the county seat to pay their year-end taxes got as far

(Continued on page 47)

THE SMALL SHEPHERD

More than anything else in all the world, Nathan wanted to be a shepherd. Nothing to him seemed greater than roving over the Judaean hills caring for flocks of sheep and lambs. He loved to hear his mother tell of his father's life as a shepherd, how he had tended ill and injured sheep and sought those who wandered away. How he had given his life in trying to find some who were lost on a dark and stormy night. Even that sad fact did not dull Nathan's longing to be a shepherd for as he thought of his father, he always thought also of the words of the psalm he had learned when very young—"The Lord is my shepherd—I shall not want".

Nathan wanted to be a shepherd but none encouraged him, for Nathan was lame. To be a shepherd one needed to be quick and sure footed as the hills were rocky and the paths were steep. His Uncle Joel, understanding the boy's longing, made him a small shepherd's crook and occasionally, on a fine day, took him to the hills where he played with the lambs and pretended he was really, truly a shepherd boy.

Nathan liked it most of all when on very rare occasions he was permitted to stay overnight. If the night was cool the shepherds sometimes made a fire and, as they sat around it, told tales of their experiences. Often their talks became very serious as they spoke of the promised Messiah, of whom their prophets had spoken—the One who was to come and who would save them and bring peace to the earth. Some had hope that in their lifetime the Messiah might come, others doubted. They had waited so long. Nathan did not understand it all but as he had listened to the talk he always hoped he might see the Great One who was to come—perhaps, just perhaps—when such a time came in some way it might be possible for him to be a shepherd.

It seemed to Nathan that it was a very

WHO CAME LATE

by LOUISE REITH

long time since Uncle Joel had taken him with him to the hills. Always there was some excuse. It was too cold. It was too hot. They had to travel a long way to find pasture. At last, one day Uncle Joel came saying "Well Nathan, it's a fine day and we have a lovely little lamb up there on the hills that needs a small loving shepherd to look after him. Will you come with us today?" Would he come? Nathan thought they would never get started but finally, shepherd's crook in hand, he was riding comfortably on his uncle's shoulders to his beloved hills. There was indeed a lamb for him to care for—one who had no mother and was weak and wobbly. He stayed with the lamb all day long feeding it and limping after it as it tried its feeble legs. As the evening came with cool breezes he cuddled the little lamb in his robe as he sat with the other shepherds by the fire.

As usual they talked of many things, the contrariness of some of the sheep, the sparseness of the pasture, the poor markets, the hardships under Roman rule, the census taking place and the fading hope that a Messiah would come in time to make life better for them. The shadows lengthened, the sheep grew quiet, the voices lowered and Nathan and his lamb fell asleep.

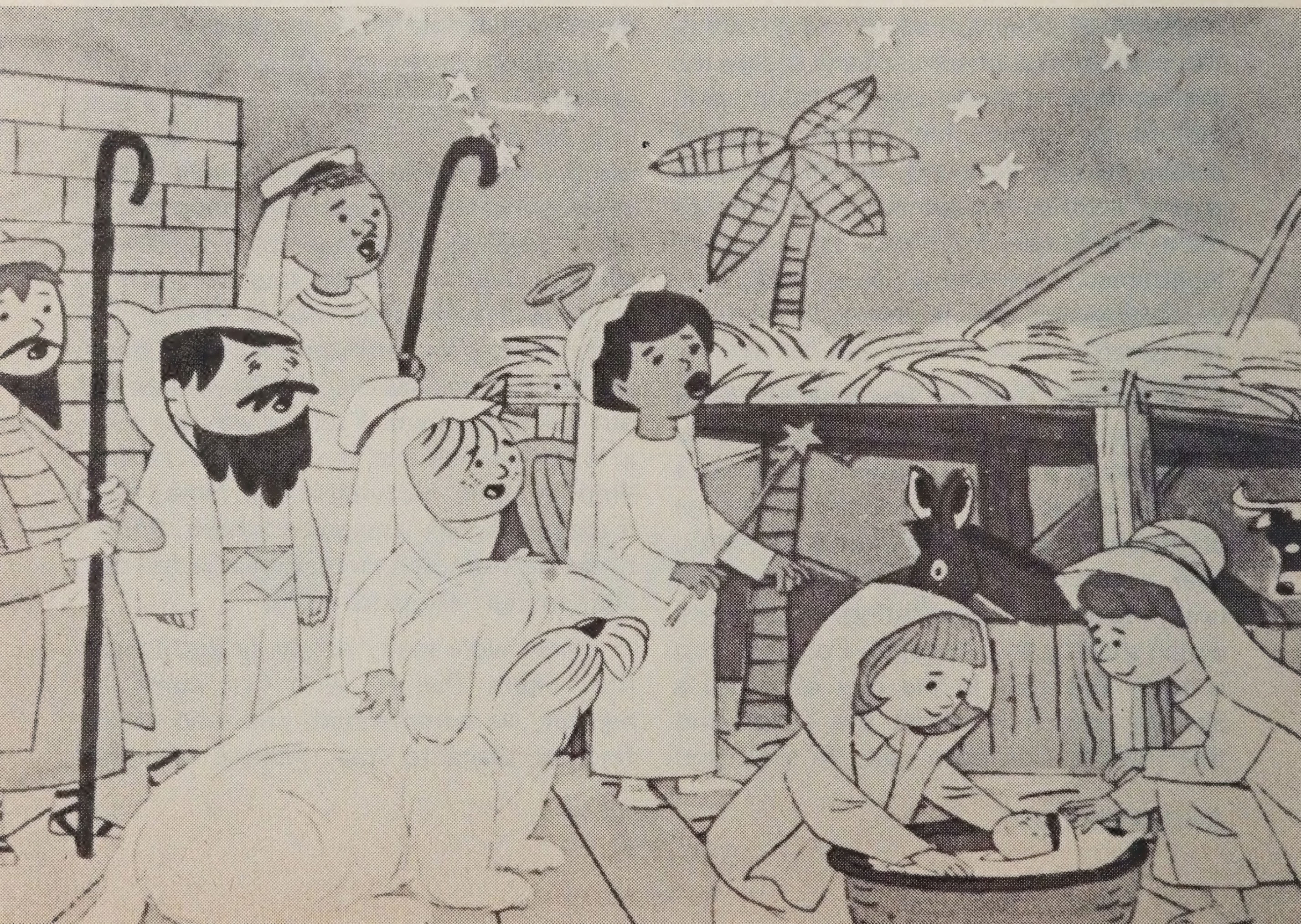
It seemed that he had scarcely been asleep when he wakened to find all the shepherds standing, trembling. It couldn't be day already but there was a strange brightness and sound of music. He could hear a voice saying—"Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Dazed with sleep Nathan listened—"The Saviour had come—but a babe in a manger! How strange! He had always imagined a King in a beautiful palace!" Then he heard the shepherds saying to each other "We must hurry and go to Bethlehem—it is bright as day—we must see what has happened." Nathan struggled to his feet clutching the bleating lamb. Then he felt Uncle Joel's hand on his shoulder, "Stay here with old Jonathan, lad. He is too old to hurry to Bethlehem and much as I would like to take you, even though you are small, I couldn't make haste with you on my back." Disconsolately Nathan crept over to Jonathan who patted his shoulder saying, "Never mind, lad, perhaps we have all been dreaming. We've talked so much of a Messiah. We'll wait and hear what they have to tell when they come back."

Jonathan might be willing to wait but not the little shepherd Nathan. For a few minutes he sat quietly stroking and quieting the frightened lamb. He watched Jonathan, who settled down and soon dozed off. "I know the way to Bethlehem" thought Nathan. "The shortest path is rough and a bit steep but if I'm careful and use my shepherd's crook I'll get there and I'll take my lamb too." So Nathan set out for Bethlehem. Truly it was not such a long distance but it was much farther limping along, carrying a tiny lamb, than it was riding on Uncle Joel's back. Sometimes he stumbled, sometimes he fell but Nathan kept doggedly on.

There were many people in Bethlehem that night. People, who had come to register, as commanded, and who could find no place to stay. "Where was that manger?" The light Nathan had seen on the hillside seemed to be getting brighter and brighter so Nathan kept on until the very brightest place seemed to be over a stable. "Well, a stable would be the most likely place to find a manger!" Nathan went in. Yes, there was a manger and bending over the manger a young woman with a beautiful look on her face as she gazed into the manger. She heard the tap of the crook and turned. She smiled encouragingly, "What a small shepherd!" she exclaimed "The big ones have all gone away. Come closer child and see the babe." Nathan limped closer. The lamb squirmed in his arms. He had never intended to give it away but he heard himself saying "May I put it in the manger? It kept me warm on the hillside, it will keep the baby warm." The Mother nodded encouragement. As Nathan placed the lamb at the foot of the manger it snuggled down contentedly in the straw, as Nathan dropped to his knees saying, "He really is the King! I know He is. I must bring Jonathan to see him too."

Jumping to his feet he ran to the doorway. As he hurried back over the path he had come, he suddenly realized he was no longer lame. He could be a shepherd after all! How carefully he would lead old Jonathan to see the King "For once you have seen Him" thought Nathan, "You have to help others to see Him too."



Rama's gift

Rama, the carpenter's son, was puzzled. Last week great crowds had jostled and pushed one another in the streets of Bethlehem, whither they had come to pay their taxes. Now, however, they had departed and everything should have been peaceful again, but strangely enough, they had left behind them an air of excitement. Villagers stood about in groups talking, and the word Messiah was passed from mouth to mouth in hushed tones.

Like every other Jewish child of his day, Rama knew that one day a Messiah was expected on this earth. He quite agreed that it was better for small boys to be good all the time rather than risk being caught misbehaving, although he did not always manage it. But why there was all this excitement because a baby had been born in the stable belonging to Laban at the inn was more than he could understand. It was a perfectly ordinary stable, as cold and draughty as the rest. He knew, for he had played in it many a time with Stephen, Laban's son.

That was another funny thing. For a whole week now Stephen had not been near him, and when he had suggested to his father that he should go and see why, he had been told to stop at home.

This morning, however, something really exciting had happened. As he stood in the sunlight outside his father's shop, three men had come down the road. When they saw him they stopped and inquired the way to Laban's stable. Beneath their heavy cloaks Rama had seen they were dressed in royal purple and noticed that the buckles on their shoes were of gold studded with precious gems. What was more, each carried a casket of the finest workmanship. "We have come," they had told him, "with gifts for the Holy Babe".

When he had pointed out the way, Rama returned to his place in the sun to think. Costly gifts for a baby born in a stable, he pondered. It was quite beyond him, but he could not forget it.

Twice that day he begged his father to let him go to the inn, and when he was firmly refused permission he tried to gain his mother's consent. It was no use. "No, son. There are plenty without you. Tomorrow your father will go and take our gift. He will tell you all about it when he comes back."

"But, Mother," Rama began again in a wheedling tone.

"Son, you heard what I said. Besides, even if I said yes, you could not go without a gift for the new Baby and we cannot afford another. Perhaps later we will see."

You cannot go without a gift. All through the day those words rang in his ears. He had nothing of his own that was worth taking. There seemed nothing he could do, for Rama could not carve in wood skillfully as his father could.

It was a pity you couldn't do something else with wood, he mused, and swift on the heels of that thought came another. You could. You could burn it. It couldn't be very warm in the stable, and the folk there might be glad of a fire. What was to stop him gathering firewood for the Baby? Even a boy could do that. In imagination, he saw himself lighting a fire on the earthen floor, and all the people praising him as they warmed themselves.

Without telling his mother, lest she should stop him going, he set off toward the forest. Eyes shining with excitement, he approached the first tree. It happened to be a tall and lordly cedar.

"Oh, cedar tree," he begged, "spare me but one of your beautiful branches for my gift to the Christ Child."

The cedar tree was indignant and tossed herself angrily, as she replied, "Spoil my loveliness for a child, when grown men speak of my beauty? How can you expect such a thing? Ask some of these poor things that grow in my shade. They will hardly miss a miserable branch or two."

Rama sighed at such selfishness and turned to an oak tree nearby.

"Please, dear oak tree," he pleaded, "could you spare me a branch for my gift to the Christ Child? Just a very little branch?"

The oak-tree laughed scornfully. "Just a very little branch," it mimicked. "Don't you know that I have no weak branches? Why, men praise me for my strength! Just look at my muscles."

Rama looked and saw that indeed the oak tree was tough and strong. Then it spoke again. "Why not ask the miserable bushes that grow over yonder? Doubtless they would not miss a few dead twigs."

The echo of that hollow voice made the little boy shiver. He searched everywhere for a bush but without success. He was very cold now that the sun had gone in. A lump rose in his throat when he realized that it would soon be too late to visit the Christ Child. Yet what was he to do? He couldn't go empty handed.

Just as he had almost decided to give up the search and go home a squeaking sound behind him made him turn round quickly. It came from a thorn or gorse bush so small that he had missed it altogether.

"Little boy would I do? My twigs are very small but they are dry and crackly."

Rama could have wept for joy. He need not go without a gift after all.

"Indeed, little gorse bush, you will do beautifully. That is, if you do not mind."

"Mind, not I. I shall be glad to be of some use. I am so plain and ugly with my long spikes and lack of flowers that no one ever notices me. Break off as many of my twigs as you like while I turn my thorns away so that they do not prick you."

Eagerly the boy gathered an armful of the spindly, spiky twigs. Thanking the bush very much he set off across the fields to the inn.

When he arrived he was amazed to find the yard full of people. Stephen passed him on the way from the stable carrying a ewer of water, but he seemed too busy to do more than exchange a greeting.

Still hugging his wood Rama moved to the entrance and slipped quietly inside. After the chatter outside, the stable itself was unusually quiet, for only two men were kneeling on the hard floor. The Babe lay in the manger asleep and Mary sat by His side shivering a little until Joseph put an arm around her.

"Oh, I thought I . . ." Rama wanted to say that he thought he would have to wait his turn to see the Holy Child, but the words would not come.

Instead he looked at the twigs in his arms and wondered how he could tell them why he had brought them. Mary smiled at him and his courage returned.

"May I–may I light a fire to keep you warm?" he asked, throwing his load on the floor.

One of the men laughed pityingly. "Those little thin things won't be much use," he said. "They'll die down directly."

Tears gathered in Rama's eyes. "They were all I could find," he replied chokingly, and went on preparing his fire.

In the manger the Christ Child opened his eyes, smiled at Rama and stretched out a chubby hand.

"Let him touch one," said Mother Mary.

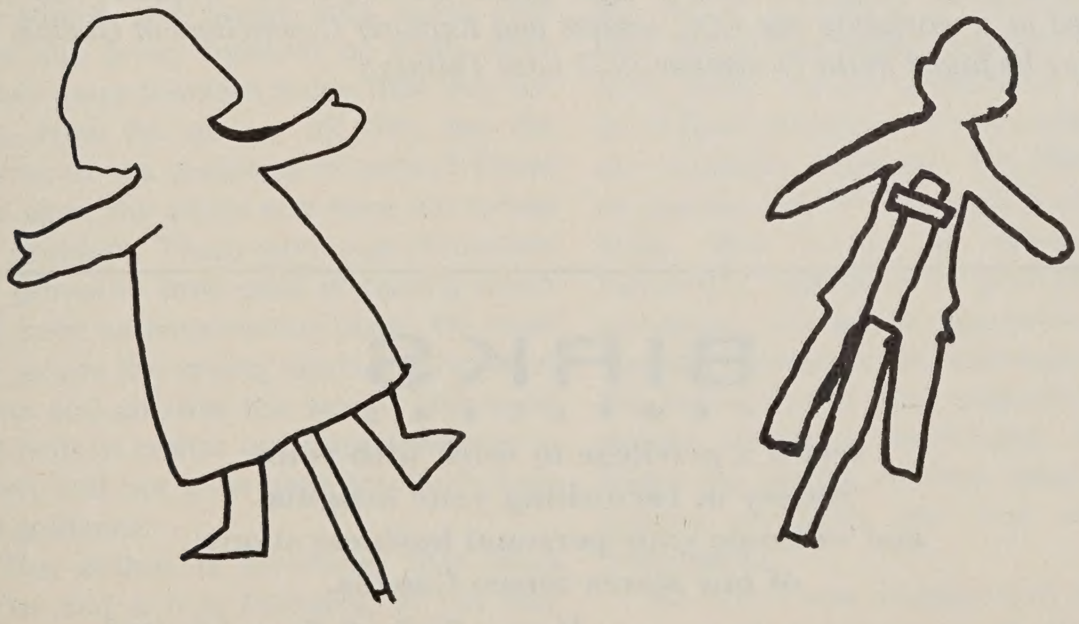
"But I am afraid the prickles will hurt Him," protested Rama as he picked up the smallest twig he could find.

Very gently the Baby touched it and as He did so a wonderful thing happened, for the twig was crowned with a cluster of golden flowers. The boy gazed wonderingly at it and then turned to Joseph.

"Do you think I might keep just this one," he asked as he bent to stir the now glowing embers of the fire which he had made.

Joseph nodded. Mother Mary said: "You brought a very thoughtful gift, Rama, and men will remember your kindness as long as ever a gorse bush bears a golden blossom."

have you tried a shadow play?



The above story would lend itself to this kind of presentation for Explorers.

You will need:

- A piece of white material (interfacing would be suitable) and a frame made from a carton. You could place this frame in a doorway at a height suitable for the Explorers. By placing a piece of heavy material between the floor and the screen the children would not be seen when using the stick puppets.
- A light such as a gooseneck lamp or spotlight used for outdoor lighting and coloured tissue paper, pink, blue, green, yellow to show the time of day or night.
- Black bristol board for making the figures and scenery in the story and sticks or straws.

Steps in planning the shadow play with the Explorers:

Having told the story, Rama's Gift, review the facts in the story, decide on the scenes and list the characters such as Rama, his father and mother, the crowd, three men, Mary, Joseph and Jesus in the manger. Invite the Explorers to choose one or more characters and make a stick puppet with black paper and a stick or drinking straw. As well the Explorers could make the screen, the frames for the coloured tissue paper and the scenery which would include the buildings in Bethlehem, the carpenter shop, cedar, oak trees, gorse bush, flowers, and stable.

Now you are ready to try out the shadow play:

Let the Explorers practice using the stick puppets behind the screen and placing the scenery. Time will be needed to practice. One Explorer will be needed to be in charge of the lighting. A good reader from the group or a counsellor may read the story while the Explorers manipulate the stick puppets.

(A shadow play using the story, "The Little Donkey Who Wouldn't Go", was presented at a workshop for COC leaders and Explorer Counsellors in Guelph. This story may be found in the December 1971 Glad Tidings.)

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This 'n' That

Books

JESUS SPELLS FREEDOM
by MICHAEL GREEN
Inter-Varsity Press $1.20

Both mission study themes — "Why Christian Mission Today" and "The Responsible Use of Power" will find helpful material in this book by Michael Green. The author stresses that in following Christ and His Way we find freedom. He deals with freedom as seen by the atheist and shows that really that does not bring freedom or truth. Man knows more freedom today than ever before. How do we use it? Who has the answer to the problems of today? Those who want the status quo have not solved the problem. Those who urge revolution are primarily interested in tearing down and have no constructive plans. We must not ignore the crying needs around us at home and all over the world. This book will help us realize our responsibilities to others and our great need for God's help and guidance.

The author is convinced that Jesus Christ and a true following of His Way has the answer to our problems. The book offers a challenge and provokes thought about our own personal commitment. It will help us realize our responsibilities to others and our great need for God's help and guidance.

FROM EVERLASTING TO EVERLASTING
by FLORENCE M. TAYLOR
G. R. Welch Company $4.95

This is a devotional book containing "Prayers and Promises Selected from the Bible" by Florence M. Taylor. It is an excellent book for private devotions or for use at a meeting or any gatherings. Miss Taylor has taken selections from the King James Version which first of all tell us of God's promises to His people and of our necessary responses. The Bible is full of prayers and for the main body of her book, Miss Taylor has chosen several meaningful selections to give prayers of adoration, confession, assurances of forgiveness, commitment, thanksgiving, etc. She has written a short preamble to each section which is meaningful. Also she urges the reader to find other helpful prayers in both the Old and New Testaments.

At first I was disappointed that Miss Taylor had chosen to use the King James

Version when there are so many wonderful translations in Modern English. This objection was soon forgotten, however, as no passages were difficult to understand and all were familiar and well loved.

"Are you listening to God's word?" asks the author. "Never before has it been more important for you to listen than it is today. It is as relevant now as it was in the days when it was spoken."

GROWING UP IN MISSION
by GRACE STORMS TOWERS
Friendship Press $1.45

This is a basic book for adults who work with children to help in understanding what mission is and how much we can expect of boys and girls from nursery through sixth grade as they grow in their understanding of mission. It includes a clear statement of the mission of the church to its boys and girls who are members of the living church and have a part in its mission. **Growing up in Mission** is an integral part of the study for 1973-74 Mission Today, helping leaders and counsellors understand what this important concern is all about.

THE BOY WHO COULDN'T TALK
by LULU HATHAWAY
Friendship Press 50c

A reading book which would be of interest to boys and girls either for reading individually or to a group. John Po, on his visit to Burma became a friend to a boy, San Lin, who does not talk. Will he ever speak? The picture of a pioneer missionary, Adoniram Judson, plays a crucial part in revealing the mystery of San Lin's silence. A Cub Scout neckerchief helps to make the friendship firm. It happened in Burma; it could happen anywhere in the world.

GOOD MORNING LORD
by DENA KORFKER
Baker House $1.95

This is a devotional book for children with very practical messages for boys and girls. The pointed and simple messages are on the subjects such as Jesus Knows the Way, Running to win, God's Way, God made me special.

BWM News

The Board of World Mission was host for a week in May to a delegation of Koreans from Japan. The guests were part of a Korean team who were visiting the United States, under the sponsorship of the General Assembly of the Korean Christian Church in Japan in co-operation with the Japan National Christian Council and the Japan-North America Commission on Co-operative Mission.

The purpose of the North American visitation was "to develop opportunities for exposure, learning and training in the area of issues evolving on the minorities in the U.S.A., and to develop concerns as well as the dynamics of interaction among the minorities in both Japan and the U.S.A."

The guests included the team leader, Mr. Suk Choon Yu, a prominent layman and Director of the Korean Christian Centre in Osaka; Mrs. In Sook Kwon, Chairwoman of the Women's Evangelical Association from Nagoya; the Rev. Shin Whan Kim from Kiroshima; the Rev. Choon Shik Cheh and Mr. Chung Il Lee of the Korean Christian Centre in Osaka. The Rev. Don Goon Hong of Kyoto also spent a few days in Toronto.

While in Ontario, arrangements were made for them to meet with some of the ministers of our ethnic congregations, as well as with representatives of the black community and with a number of Canadian Indians. In addition they were able to visit a number of centres of interest in the Toronto area.

Newslette

"Let's take the cover off and see what's inside."

The expression was used at a meeting in Kyoto, Japan, called to work out the details for an international consultation on minorities to be held in the Kansai Seminar House there next May.

Minorities have come in for much discussion in recent years, but so far only those 'minorities' which are large enough to exert power have obtained a hearing. The 610,000 Koreans in Japan – an aftermath of Japan's imperial expansion in the first half of the century – are seldom heard about outside of Japan, and the problems they face, including discrimination and some forms of oppression, are often carefully concealed under political and economic wrappings.

In May 1974, however, the Korean Christian Church in Japan (KCCJ), together with the Japan-North American Commission on Co-operative Mission (JNAC) and other ecumenical bodies will gather a group of over 60 representatives from Asia, North America and Africa to consider "Minority Issues and Mission Strategy". A three-way simultaneous translation service will keep all delegates in the know as to what is taking place and encourage their full participation.

Will this be just one more world conference? Dr. In Ha Lee, General Secretary of the KCCJ, and Chairman of the consultation's steering committee, thinks not. He hopes that by locating the consultation in Kyoto, near to the highest concentration of Koreans in Japan, and within a short train ride of Osaka's Ikuno ward (where the Korean Christian Centre is located), the consultation will be able to focus on minority problems using the Korean minority as the lens through which similar problems throughout the world may be viewed.

The planned programme is two-pronged. The first part will open up the subject of minorities and the Korean minority in Japan, with presentations by a Japanese and a Korean resident. Supplementing these will be a series of papers dealing with questions of identity, fracture zones in minority groups, and international solidarity in solving minority problems. Practical application will then be sought through a number of study groups, whose focus will be on 'mission strategy' as it relates to the minority in the context of educational, cultural, economic and theological factors.

"It is in this last section that we hope to wrestle with solutions to the problems as they are met at the grass roots level", Dr. Lee indicated. "We are asking that the delegates be people who are already involved and working in minority situations."

The programme for each of the five days will open with an in-depth Bible study on the theme. Also included will be a field trip to a minority community, and an evening of cultural exchange.

a small reflection

by agnes pierce

The Birth of Hope and Peace

PEACE is a magic word and inspiring word! Peace is coveted by so many, deeply desired and yes, even fought for. Even some of us who have been on the Christian highway for many years question why, after centuries have passed, does peace seem farther away than when it was first announced by the heavenly hosts who sang about it the first Christmas night? Yet, the Hand that guides all things is guiding us onward to that great day when "the earth shall be filled with the Glory of the Lord as the waters cover the sea".

It was dark in the days of Jeremiah who cried "Oh that my eyes were a fountain of tears that I might weep day and night for the slain of the daughters of my people". Enemies had swooped in upon their nation and what sorrow and famine! Their productive land was seized and cultivated by foreign hands and their temple destroyed. The heathen ruled and were paid the taxes. Dark indeed were the days, but another prophet heralded the wonderful prophecy "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder and His name shall be called Wonderful, Counseller, The Mighty God, the Prince of Peace".

What did the world need when Jesus was born? Not culture–the people of Athens were wise; and not wealth–there was much gold, wealth and merchandise; not military power–Caesar had conquered the known world; not religion–the Rabbis were very zealous of the Law.

"What was the world's need, then?"

The world needed hope, the world needed peace. It was a world of despair and godlessness. People greatly feared death as they had no resurrection before Jesus came, and certainly no one to say "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Because I live ye shall live also."

Yes, indeed "The people that sat in darkness saw a Great Light". It was a star of hope that shone in Bethlehem's manger. For generation after generation, men of faith had journeyed toward that day of hope. And in the fullness of time, God sent His Son, Immanuel, the Prince of Peace. He came not in grandeur, but to a humble town, a humble mother, a humble manger. The Christ of Bethlehem still gives the peace that passeth all understanding to the people who seek for it in true faith. He still seeks to guide this troubled world into the paths of peace. The Christ of Bethlehem lives and is with us today.

Do not let your Christmas planning become aimless, missing the high mark of glorifying God. What of the millions who know nothing of the meaning of Christmas, who will have no joy at this time? Truly, of all the seasons of the year, Christmas is the most precious. What joy, what blessing there is in the Christmas message! No wonder the heavenly host proclaimed "Glory to God in the highest, and on earth peace, good will toward men".

Do we know someone we can help physically, spiritually or financially, or some christian who is undergoing afflictions or persecutions to whom we can send a message of comfort? You can be the carriers of hope and peace to a troubled heart.

There's a joy that inspires;
There's a peace of the heart;
There's a love that excels
All this earth can impart;
May this joy and this peace
And a hope gently fall,
From the Christmas skies
Upon you and upon all.

Mother and Child

The story of that first Christmas night always comes through sounding enchanting to me. Very happy and lovely with fluttering angel wings, heavenly singing, rare and costly gifts, and of course, the most wonderful creation, a new-born baby.

More recently, though, I've blown away the sparkle dust to consider the basic situation in my very human way. Looking around the stable, my eyes rest on Mary, and my heart goes out to her.

My identification with Mary came not too long ago, and still lingers. I imagined myself in Mary's place my first Christmas as a bride . . . our age would probably be the same, and we would both be adjusting to our new relationship. So there she was, and in addition the poor girl was very near having her child. It all sounds very physically and emotionally exhausting to me.

And, I can't imagine being that close to delivery and taking a donkey ride. No wonder her baby was born that night.

Then think about spending a night in a stable, or grotto as I understand it, giving birth to your baby there. I probably would think I'd had a trying experience if, as a traveller in a comfortable car, I delivered my baby in a Holiday Inn. But in a stable?

Joseph was there, though, wasn't he? That would be comforting. He always comes through to me as being so understanding that I am sure he gave Mary every confidence she needed. And he would definately see to her needs.

Even after the birth of her son, though, things didn't quite end. There was still the arrival of a group of shepherds to disturb her rest.

This is the scene I look in on, but the more I consider Mary, the sooner I realize my identification with her ends. The serenity and peace I see in her is something I will probably never possess. This miraculous event gave to Mary the poise and confidence to name the baby "Jesus" in anticipation of His greatness. I'm lacking in too many areas to imagine the thrill of holding the baby whose birth has been heralded by angels because He is the Son of God.

When I think about this, about the coming of the Messiah, the inconvenience in the very human part of the story doesn't seem so traumatic anymore. The coming of the Messiah might, very easily, be inconvenient to our humaness, but how much better if we, like Mary, rise above humaness to a realization of spiritual significance and keep all these things and ponder them in our hearts.

—LMP

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wms highlights

Quebec Presbyterial

Scotstown hosted the Annual Rally which had the theme "Study and Share", a topic developed by Mrs. Murry MacDonald in her address. Reports of Department Secretaries including a panel discussion, a film "Indianian Dialogue" followed by group participation, plans for future camps underway, ideas for starting a Bible Study Group and new business completed the day's activities.

Lanark and Renfrew Presbyterial

"Housecleaning our hearts for God" was the topic at both Central and Western Sectional meetings at which Mrs. D. R. MacDonald spoke. Of interest is a favourable report on children's work presently being done in the area.

Another event in the Presbyterial has been the celebration of the 25th anniversary of the Evening Auxiliary of the Ephriam Scott Memorial Church.

Edmonton Presbyterial

Zambia was the topic at Killam when the semi-annual meeting was held there this summer. Mrs. Norma Proudfoot, guest speaker, illustrated her talk on the country through exhibits and pictures.

OFFICERS' ODDMENTS

Under the C – Carols, C.G.I.T. Let's attend their Vesper Service.

Under the H – Happiness. Let's share with others.

Under the R – Oops! There's that Annual Report, due December 31st. Local Group Secs and leaders–brighten your Presbyterial Sec's Christmas by sending it in before time. Be informative, but chatty. She'll appreciate your "as-one-to-another" approach.

Under the I – Immanuel! God with us!

Under the S – Service of Installation of 1974 Officers in Local Groups, at your December meeting. Be there to support them as they face the tasks of 1974.

Under the T – Tidings! "Glad", that is. A help-mate when it comes to updating programme material. Have you renewed your subscription–or thoughtfully will tuck one into someone's stocking?

Under the M – Treasurers, close your books! Speed all monies for Supply and General Funds on their way before year's end!

Under the A – Aims. Set them high for the new year.

Under the S – The greatest story–take time to read it this Christmas.

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Smith, Wayne A.–Feb 22
Sonnenfeld, Jean–Jan 22, Mar 15, Oct 28, 29
String of Lights for Christmas–Dec 24
Summers, M. D.–Feb 7

T

Taiwan–Jan 17
Taiwan, The Church in Medicine–Oct 17
Ten Days For Development–May 19
The Board of World Mission, A Look–A-S 3
Thomson, Dr. E. A.–Apr 6
Thoughts On Mother's Day–May 36
Togo, Celebrations In–Apr 22
Tuesday Morning Girls–May 14
Two Gifts–J-J 35

U

Uganda, I was a stranger–May 22
Ugandans, Welcome to Canada–Mar 26
Unger, Dr. Ron–A-S 10

V

Village of Children, Kenora–Mar 30

W

Watson, Catherine–Jan 7
Whale, Mary E.–Mar 13
Whilsmith, Frank J.–May 10
White, Ida–Mar 6
Why Christian Mission Today–Nov 3, Nov 5
Wilson, Rev. Robert D.–Oct 12
Wilson, Ruth–May 16
Winnipeg, In–A-S 26
Woman in the Pulpit, There's A–Nov 16
Women in Action–Mar 17
Wonder of the Rock, The–A-S 36
Woodruff, Barbara–Oct 3
World People, A World Church, A World Witness–Dec 7

Y

Youth Revival in Europe–Jan 19

Z

Zambia in the Sun–Nov 18

A string of lights for Christmas

(Continued from page 25)

as Pine Ridge, Arkansas. That's where Lum and Abner operated their Jot-'Em-Down-Store. Here, stopped by a snow storm, the young couple sought shelter in a nearby barn.

The good folks of Pine Ridge, who discovered that the young woman was pregnant, quickly came to their rescue. They took in food, blankets, and lanterns for heat and light, and then sent for the doctor. That cold, star-filled night, a baby boy was born in the barn.

In the closing episode, Lum and Abner were walking through the snow, carrying a box of home-cooked victuals to the barn. They waxed philosophical as Lum said, "You know, Abner, here we are, two old codgers, our years about over, and here's this youngun', just comin' into the world . . . sort of like that first Christmas, years and years ago . . ."

As Dad reached over to turn off the Atwater-Kent table model radio, he said, "You know, if that wouldn't give a fellow the Christmas spirit, I don't know what could."

No one else said anything. But deep down inside the three of us, we felt real good, real warm, real Christmasy.

And suddenly, the lights were shining all over our end of town!

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